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HELPS FOR BIBLE STUDY

Helps for Bible Study

*An Introduction to the
Books of the Bible
and an Outline of
their Contents :: ::*

BY

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PREFACE

This book is intended to be an aid to the study of the Bible, not to substitute the study of the Word of God itself. An introduction to each book of the Scriptures is given, to trace its historical setting, and an outline of its contents.

The book of Genesis, the book of the beginning of all things; the Gospel of Matthew, containing the life and work of the Savior; and the Book of Acts, recording the history of the Early Church, have been outlined in detail.

Critical questions have not been discussed as lying outside of the scope of this book. Neither has reference been made to collateral reading, since the main object of the writer is to lead to the Word of God itself.

Primarily the book is intended for Bible students in Senior High Schools, Teacher training classes, Sunday School teachers, and pastors' Bible classes. It may be found to be a handy reference book on the Bible in any library.

The author is greatly indebted to the works of Dr. John D. Davis, his former teacher, Prof. L. Berkhof, Dr. George T. Purves, and Dr. George L. Robinson, besides others.

May the Holy Spirit, the primary author of the infallible Word, own this volume to promote the prayerful study of the Bible.

W. STUART

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The Old Testament

GENESIS—BEGINNING

GENESIS. The book is called Genesis from the Greek translation of the first word in the Hebrew, “Bereshith”—“In the Beginning”. It is the first one of the five books written by Moses. The five books together are called the Pentateuch. The name of the book also indicates its contents.

CONTENTS—

- I. The beginning of all things;
- II. The beginning of evil in the world;
- III. The beginning of redemption from evil.

I. THE BEGINNING OF ALL THINGS. cf. vs. 1, “In the beginning”, etc.

- (1) **Matter**—Gen. 1: 1-2.
 - a) God the Author. His existence is taken for granted. No proof is needed. Almighty God makes Himself known: Revelation.
 - b) To create is to make something out of nothing, or to call into existence by an act of omnipotent will. This is called immediate creation. When existing material is used, the word “make” is employed.
 - c) “Heaven and earth” means: The material for all things, matter.
 - d) The first condition of matter (vs. 2) was “waste and void”, chaos, and the Spirit of God “brooding” upon it.
- (2) **Order**—Gen. 1: 3-25. Out of this chaotic matter God made the cosmos, order, in a period of six days. These days fall into two groups of three each, the first group marked by separation or dividing; the second group by ornament or furnishing:

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|---------------|---|
| a) Separation | <p>1st day: Separation of light from darkness.</p> <p>2nd day: Separation of above from below.</p> <p>3rd day: Separation of water from dry land. Vegetation.</p> |
| b) Ornation | <p>4th day: Solar system: sun, moon, and stars.</p> <p>5th day: Fish and fowl.</p> <p>6th day: Higher animals and man.</p> |

Origin of species: "After its kind".

Memorize: Gen. 1: 1-3.

Revelation of the Origin of Creation. No human witness was present. The revelation is accepted by faith. (Cf. Hebrews 11.)

Evidences of the Trinity are found: God speaks, the Word (cf. John 1: 1-2) is spoken, and the Spirit is brooding, life-giving.

(3) Man: Gen. 1:26—2: 25. In the State of Rectitude.

- a) *In God's image*: Intellect and moral sense (1: 26, 27). Sexes: male and female. Monogamy. Unity of the race. Body and soul. His body was made from the dust of the ground, from the same elements as the earth, and therefore closely related to it. His soul by direct creation, closely related to heaven.
- b) *Dominion* (1: 28, 29). Man was given dominion over all things (2: 15). Man had to dress and to keep the garden. To dress means to cultivate, to develop: the command of culture. To keep means to guard against the enemy.
- c) *Covenant of Works* (2: 16, 17). The free obedience of Adam and Eve was to be tested by a prohibition. Obedience to God must be free, voluntary, from choice. Although no formal announcement of a covenant is made here, all the

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essential elements of a covenant are there. A covenant is an offensive and defensive alliance of two or more parties against a third, hostile party. The elements here found are:

- 1) A Condition: Obedience to the prohibition, "Thou shalt not eat of it";
- 2) A Promise, implied: Continued, everlasting life through eating of the tree of life;
- 3) A Penalty: Death. "Thou shalt surely die".

It is called the Covenant of Works, because man had to work to receive eternal life; he had to obey.

The fruit of the tree of life was to bestow immortality.

The tree of the knowledge of good and evil was to test man to maintain his innocence in temptation.

- d) *Marriage* (2: 18–25). Adam was given a wife to complete him. She was formed out of a rib of Adam. Out of the one God made two, and the two He united to one, in marriage.

Monogamy: One man and one woman.

- e) *The institution of the Sabbath* (2: 2, 3).

II. EVIL IN THE HUMAN RACE: The Fall (Gen. 3).

- (1) **Beginning.** The tempter is the devil, through the serpent as agent. He first caused doubt to arise by asking, "Hath God said?" And then called God a liar by saying, "Ye shall not die". First Eve fell, then Adam.

(2) **Results:**

- a) *Immediate results:* the emotion of fear, indicating a sense of guilt, the consciousness that punishment was due; and the feeling of shame

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indicating a sense of corruption, inward sinfulness. Guilt and pollution together constitute Original Sin;

- b) *Punishment*: On the serpent, and the devil, a curse. On woman: suffering; on man: toil; on humanity: banishment from Eden, spiritual death; on the ground: the curse of weeds and thorns.

III. REDEMPTION: Gen. 3:15. (Memorize). "I will put enmity", etc.

The Gospel of Paradise. The meaning of this text is simple. Opposition to sin is from God. He establishes enmity against evil in the hearts of men. A conflict of the ages is to follow, ending in victory. There is an intimation that Christ is to conquer the devil, and that in that final struggle He is to be wounded and the devil is to be crushed.

FAITH is required, trust in the promise of victory of the Jehovah-God, who will save.

The process of redemption is to be gradual—the seed of the woman: Shem and the Shemites, Abraham, Israel, Judah, David, Christ.

Other elements of God's mercy are such as the banishment from the tree of life. If man had continued to eat of it he would have become an everlasting sinner. Labor also is a great means to check sin. The curse consists in the element of toil in it.

NOTICE the divine Names and their use in Genesis. Elohim, Eloah, and El, translated "God", means strength, power, and refers generally to His relation to creation and the creatures.

Jehovah, Javeh, Jah, the "I AM", refers to His unchangeableness, and is generally used in connection with His saving grace.

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Adonai, Master, Lord, refers generally to His sovereign supremacy.

NOTE—All men descend from common parents. All men are involved in Adam's sin. He was their representative head. A descendant of Adam and Eve is to be the Savior.

THE DEVELOPMENT OF SIN. Gen. 4—9: 19.

I. THE FAMILY: Chapter 4. Evident in Cain, who murdered his brother Abel. God, in His grace, gives Seth in his place as the seed of the woman, so that the attempt of Satan, to frustrate salvation, fails.

Lamech shows how thoroughly sin attacks the family. Unbelief perverts the good gifts of God and abuses them. Bigamy, two wives, attacks the foundations of the family. Easy murder is evident from his Sword-song (Gen. 4: 23, 24), and in his pride he exalts himself seventy times above God.

Chapter 5. The ten patriarchs from Adam to Noah are here recorded. Particulars are given of only a few exceptional ones.

II. HUMAN SOCIETY: Chapter 6. Intermarriage of the godly and the wicked. Sin has developed fully as is evident from 6: 5. (Memorize.) The few exceptions are Enoch and Noah. When the measure of iniquity is full God's judgment comes.

THE FLOOD:—

(1) Judgment:

- a) *Preparation:* the building of the ark, and warning;
- b) *Destruction of sinners.* All except Noah.

- (2) **God's grace is revealed:** Safety is in the ark. The faith of Noah and his family is trust in the word of God, shown in the building of and entering into the ark.

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A NEW BEGINNING:—Noah, Shem, Ham, Japheth.

The Covenant of Noah. This covenant is also called the Covenant of Nature, because all of God's creation was included. It is also called the Covenant of Common Grace, because the gifts bestowed are for all mankind in common. The sign of this Covenant is the rainbow.

The CONTENTS of this Covenant are (Chap. 8: 20—9: 19) :

- (1) The fear of man is laid upon all animals. The race can now survive.
- (2) Animal food is granted to man.
- (3) Capital punishment is instituted, implying government.
- (4) Continuance of the seasons is promised.
- (5) There is not to be again a universal flood for destruction.

Thus God secures the continuance of the human race in an environment in which He will work out His redemption.

III. THE NATIONS. Gen. 9: 20—11: 32.

The sad story of Noah's fall into the sin of drunkenness becomes the occasion for the revelation of the character of his sons, and leads to Noah's prophetic blessing and curse. From these sons the nations spring.

The Shemites are Jehovah's special choice, the bearers of salvation.

The Japhethites are to find salvation in Shem's tents.

The Hamites are to be a slave race, cursed for their sins.

- BABEL:**
- (1) Settlement in the plain of Shinar instead of scattering to replenish the earth.
 - (2) Pride is their sin. They want to "make a name for themselves", trusting in their own wisdom.
 - (3) Evil ambition to rule supreme in a universal empire.

Confusion of speech drove them apart. Generally speaking: the Shemites settled in the southwest part of Asia; the Hamites

TABLE OF NATIONS

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along the shores of Africa, with the Canaanites in Palestine and Phœnicia; the Japhethites settled on the Mediterranean shores of Europe.

Direct supernatural intervention carried out God's purposes.

United opposition of the nations against God's chosen people, the people of God's special revelation, was made impossible.

The history of the generations of Ham and Japheth is here dropped, and the generations of Shem are continued. Out of Shem is to be chosen the man from whom the new nation is to spring, and in the fulness of time the deliverer, Savior.

Two hundred years after the flood Terah left Ur of the Chaldees, and on the way to Canaan stopped at Haran. His son Abram stayed with him until his father died and then went on, obedient to his call.

REDEMPTION: THE PATRIARCHS. Abraham. Gen 12—20.

Call of Abraham. A new beginning is made by separation and isolation, first of a tribe under patriarchs, then of a separate nation, Israel.

The lives of these patriarchs, through whom the redemptive line runs, show faith in God's promises.

- (1) **Abram:** "exalted father". Three items of importance are to be noted:
 - a) *God promises a land for a possession*, a son to develop into a nation, and blessing to be for the nations of the earth through him;
 - b) *Abram's faith*: acting on these promises in trust and obedience;
 - c) *The Covenant of Grace*, formally established with him and his seed.

THE COVENANT OF GRACE

I. **BASIS:** *The Covenant of Redemption.* Eternal coöperation in the Trinity, God the Father, God the Son, and God the Holy Spirit in the plan of Redemption.

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II. REVELATION: With growing clearness.

- (1) **Covenant of Works:** Though not formally stated, the elements are all there in Paradise. Condition, promise, penalty. It failed. Then:
- (2) **Covenant of Grace** revealed:
 - a) In essence, not yet in form, Gen. 3: 15;
 - b) The form revealed to Abraham and his seed, "*I am thy God*". Limited to one tribe, one sacrament instituted;
 - c) Continued with Israel. From Moses to Christ. National, two sacraments, laws, priests, sacrifices;
 - d) Gospel Dispensation: The present dispensation, the last. Universal, types fulfilled, evangelical. Two sacraments: Baptism and the Lord's Supper.

III. ESSENCE: Nothing but Grace, a gift of God. He gives what He demands. Memorize Gen. 17: 7.

NOTICE: The judgment on the cities of the plain, Sodom and Gomorrah. Chapters 18—19.

When the "measure of iniquity is full", judgment comes.

Modes of Revelation: Dream, Vision, Theophany.

- (2) **Isaac:** "one laughs". Gen. 21—24. The important things in his life for the history of redemption are:
 - a) *His birth was a miracle*, when the parents were beyond age. With him the covenant is continued. Not with Ishmael, his half-brother;
 - b) *His faith is passive, submissive*, patiently undergoing whatever the Lord imposes. This is especially evident in the supreme test of Abraham's faith in the sacrifice of Isaac;
 - c) *His sons, Esau and Jacob, are born in answer to prayer after twenty years*. The two lines are plainly evident in the two sons.
- (3) **Esau:** "hairy". Chapters 25—26. Esau is a covenant-breaker. See and memorize Hebr. 12: 16, 17. His generations are given in Chapter 36.

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- (4) **Jacob:** "he cheats". Gen. 27—35. The great lesson from Jacob's life is the transformation of character through faith. From a cheat he becomes a prince, from a deceiver he becomes by God's discipline a prince of God. Jehovah corrects and guides him through his experiences to that end. From being self-reliant and independent he learns to trust in Jehovah.

After deceit and flight from Esau he is directed to spiritual things by the vision of a ladder that leads to heaven.

After prosperity at Laban's, Jehovah tells him to return. On the way the great night-struggle takes place at the brook, and the significant change of name from Jacob to Israel, indicating the change in character. Notice that the old name recurs occasionally. The transformation of character has been accomplished.

Faith transforms life and character.

- (5) **The Twelve Sons,** and the selection of Judah as ancestor of the Savior. In Goshen they are to develop and grow into a nation.

- (6) **Joseph:** "May he add". Chapter 37.

From a slave in Egypt he rises to become viceroy of Egypt and becomes the savior of the twelve and of Egypt.

His faith is shown in his trust in God's promises and obedience. It is evident especially in refusing burial in Egypt to wait until the descendants of Jacob were to return to Canaan. Hence the unique close of the book of Genesis: "a coffin in Egypt", a testimony to Joseph's faith in God's promises.

God, in His providence, overrules the failures of man for man's final good.

REDEMPTION: In the seclusion of Goshen the nation is to be prepared to enter the promised land.

FAITH: Active — Passive — Transforming. "The righteous shall live by his faith".

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EXODUS. BIRTH OF THE NATION

EXODUS: "Going out". The second book of the Pentateuch, records the departure from Egypt, Israel's redemption from bondage, and the establishment of the theocracy, the national form of the covenant.

The theme of the book is the Birth of the Nation.

The setting apart of a nation, that in it the plan of God's redempton may be worked out for the world. God reveals Himself to that nation with ever-growing completeness. Faith is to express itself in worship and service that puts God at the center of life.

CONTENTS:

I. ORIGIN OF THE NATION IN BONDAGE. Chaps.

1-5. From Jacob and his sons, seventy in number, the people grew rapidly. Egypt sees political danger in their numerical growth, and tries to check this by oppression. This oppression hardens the Israelites for the future campaigns of deliverance. They grow up separated from the corrupting influences of the nations.

II. REDEMPTION BY JEHOVAH. Chaps. 6-18.

- (1) **Agent: Moses.** Providentially fitted for his task at the Egyptian court and in the desert. He is called, commissioned, and accredited. Revelation of God's name, "I AM". Aaron also appointed.
- (2) **Method: The Ten Great Plagues.** They were miraculous in the following particulars:
 - a) *In intensity.* As never before or since. All in one year.
 - b) *According to prediction to the day and the hour.*
 - c) *Discrimination between Egypt and Israel.*
 - d) *Their order and increasing severity.*

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e) *Moral Purpose*—They discredited the gods of Egypt and made Pharaoh acknowledge that Jehovah is God.

They taught that God saves those that give heed to Him. This is shown especially in the last plague.

For the hardening of Pharaoh's heart, see Romans 1.

(3) **Route:** Shows that redemption is from Jehovah. They are kept miraculously and guided and protected. Judgment on Pharaoh and his host; Marah; Elim; manna; water; Amalek; Jethro; to Sinai. Here organized into a theocracy.

III. ORGANIZATION. Chaps. 19-40. The multitude of Israelites is organized into a nation on the basis of a constitution, law. The purpose of God is expressed in Exodus 19: 5-6: "Mine own possession from among all peoples". "A kingdom of priests and a holy nation".

The circumstances of the law-giving impress upon them the majesty and holiness of God.

(1) **Decalogue**, usually called the Moral Law.

Commands 1 to 4 express the relationship between God and man: Religion in the narrow sense. Commands 5 to 10 express the relationship between men and men; Ethics, morality, Golden Rule.

Morality is based on religion; relations among men are based on man's relation to God.

The first command demands Godliness and forbids idolatry.

The second command demands worship and forbids image worship.

The third command demands the use of God's Name and forbids its abuse.

The fourth command demands the consecration of God's day and forbids its desecration.

The fifth command demands obedience to authority.

The sixth command demands respect for life.

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The seventh command forbids sexual impurity.

The eighth command deals with property.

The ninth command demands truth.

The tenth command forbids evil desires.

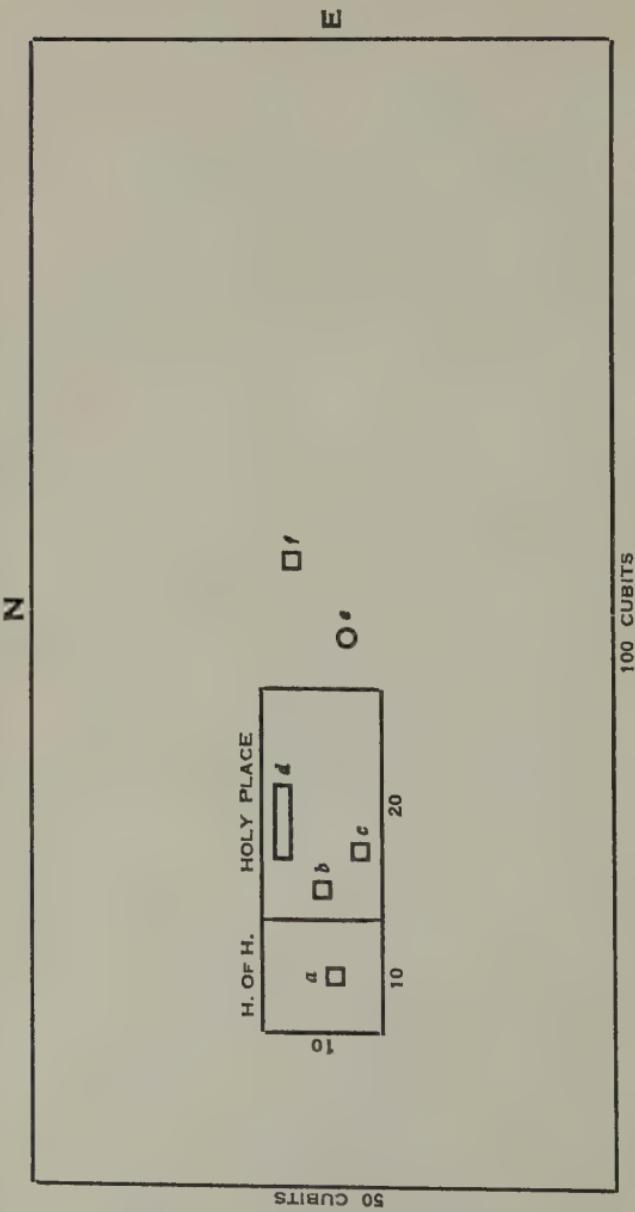
- (2) **Civil laws:** for the life of the State. Slavery was so regulated as to lead to emancipation. Laws of life and property and purity. Feasts in their relation to the social life of the people.
- (3) **Worship,** centering in and around the tabernacle. The tabernacle was built according to a pattern shown Moses in the mount. (See next page)

THE PASSOVER instituted—Chapter 12. It commemorates the redemption from Egypt. A sacrificial meal. A lamb was to be killed at sunset, roasted whole, and eaten by every member of the family. It was to be eaten with unleavened bread, a symbol of purity; and bitter herbs, a symbol of bondage. The blood was typical of the death of Christ, who Himself changed the Passover into the Lords' Supper.

NOTE: The sin of the golden calf, a transgression of the second command.

THE TABERNACLE

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- a) The Ark.
- b) The Altar of Incense.
- c) Lampstand—Candlestick.
- d) Table of Showbread.
- e) Laver.
- f) Altar of Burntoffering.

THE TABERNACLE

- (1) NAMES: a) *Tent of Meeting*: The Lord and His people meet for fellowship;
b) *Tent of Testimony*: Depository of the Law, revealing God to His people.
- (2) ROOMS: a) *The Holy of Holies*, where God dwelt symbolically. 10x10x10 cubits.
b) *The Holy Place, or Sanctuary*, where the people dwelt. 20x10x10 cubits.
- (3) COURT YARD: 100x50x5 cubits. A fence around it.
- (4) FURNITURE: a) *Of the Holy of Holies*: the Ark with the mercy-seat. Also the cloud.
b) *Of the Holy Place*: the Altar of Incense, the Candlestick, and the Table of Showbread.
c) *Court Yard*: the Laver and the Altar of burnt offering.
- (5) MEANING: The Tabernacle is the House of God where He receives His people to dwell together for fellowship, to make each other happy.
The rooms and their furniture show what they are and do for each other, God for His people and they for Him. The fundamental ideas of the true religion.
 - a) *The Holy of Holies*: What God is and will be for His people.
 - 1) The Ark—the Law in it. He makes Himself known to His people.
 - 2) Mercy-seat on the Ark: Blood sprinkled on it. Atonement through blood for forgiveness of sins.
 - 3) Shekinah, the Cloud, signifies God's presence with His people. The Veil signifies sin as the separation between God and man.
 - b) *The Holy Place*: What His people are and do for God.
 - 1) Altar of Incense, near the Veil, signifies prayer, near to God.
 - 2) Golden Candlestick that transforms oil into light, signifies the transforming of God's gifts into light for the world.
 - 3) Table of Showbread: God's people are His food.
- (6) TYPE OF: a) Christ: God and man dwelling together in One Person—Incarnation.
b) The Church: God makes the Church His habitation in the Spirit.
c) The Believer: "Know ye not, that ye are the temple of God"? God's indwelling in the believer through the Holy Spirit.

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LEVITICUS

LEVITICUS means: relating to the Levites. It is the third book of the Pentateuch, a continuation of the preceding books. The redeemed nation, having been organized, is to approach to God on the basis of offerings, through the mediation of priests.

Sin and Redemption are the main subjects of the book. Sin excludes man from nearness to God and from fellowship with Him. Contrasted with sin, the holiness of God is very prominent in this book. The key-word is found in Chapter 19: 2: "Be ye holy, for I am holy". (Memorize.) Redemption is typified by offerings and priests. Priests were needed to stand between the sinner and God. The feasts symbolized this restored relationship between man and God.

The method of God's redemption is substitution of the sinless for the sinful, imputation of guilt to the guiltless, death of the one in the place of the other. "Apart from the shedding of blood there is no remission".

CONTENTS:

I. OFFERINGS OR SACRIFICES AND THEIR LAWS. Chaps. 1-7.

- (1) **Burnt offering**—Entire self-consecration to God.
- (2) **Meal offering**—Consecration of the fruits of the ground to God.
- (3) **Peace offering**—For various blessings received.
- (4) **Sin offering**—For sin committed unconsciously.
- (5) **Trespass offering**—For sin committed knowingly against another.

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II. PRIESTS. Chaps. 8-10. The priests acted as mediators between the people and God.

The sin of Nadab and Abihu.

III. THE PEOPLE. Chaps. 11-22. The conditions are described for the enjoyment of these provisions. Health laws; the Great Day of Atonement; separation.

IV. FEASTS. Chaps. 23-24.

- (1) **The Weekly Sabbath.** No labor. Worship.
- (2) **The Passover.** The opening feast of the year.
- (3) **Unleavened bread.** An agricultural feast.
- (4) **Pentecost.** The feast of harvest. First fruits.
- (5) **Trumpets.** The feast of the new moon.
- (6) **Atonement.** Humiliation. Two goats.
- (7) **Tabernacles,** to remember the tent life in the desert.

IV. SIGNS AND SYMBOLS. Chaps. 23-27.

- 1) **Sabbath of the land,** every seventh year to rest the soil.
- (2) **Year of Jubilee.** Foundation of the social order.
- (3) **Vows.** To be made voluntarily; once made they must be kept.

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NUMBERS. CENSUS

NUMBERS is so called because of the two numberings of the people. The first census was taken in the second year after the exodus, the second in the fortieth year.

The book relates the story of the forty years of wandering because of disobedience. When prepared to enter the land, the people showed their unfitness by disobedience which sprang from lack of confidence in God. They found it hard to submit to law and were dissatisfied. The minority report of the spies by men of faith was rejected. Mixed peoples were also a snare to them. Doubt and lack of confidence in God leads to misery.

In it all Jehovah shows His patience with sinners. The people were punished for their evil, but for their correction also. Forty years of training followed under His almighty protection and provision.

God works out His purposes in spite of man's unbelief and disobedience. Faith and faithfulness are rewarded, as shown in the case of Caleb and Joshua. When needed, God works through miracles.

The book extends the comfort of God's patience and gives warning against unbelief and doubt.

CONTENTS:

I. IN THE WILDERNESS OF SINAI. Chaps. 1-10.

(1) **The census shows their number to be 603,505.**

Encamped around the tabernacle. Chaps. 1-4.

(2) **Laws for purification and worship.** Chaps. 5-8.

(3) **The pillar of cloud to guide them.** Chaps. 9-10.

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II. FROM SINAI TO JORDAN. The years of wandering. Chaps. 11-21.

- (1) **Murmuring and rebellion.** Chaps. 11-12.
- (2) **Spies and their report.** Discontent. To die in the wilderness. Chaps. 13-14.
- (3) **Rebellion of Korah, Dathan, and Abiram.** Chaps. 16-19.
- (4) **Sin of Moses and Aaron.** Chap. 20.
- (5) **Death of Aaron.** Fiery serpents. Conquest of the country east of Jordan. Chap. 21.

III. OPPOSITE JERICHO. Chaps. 22-36.

- (1) **Balaam and the sin of Baal-peor.** Chaps. 22-25.
- (2) **Census of the new generation, 601,730.** Chap. 26.
- (3) **Joshua announced as Moses' successor.** Chap. 27.
- (4) **The east of Jordan assigned to Reuben, Gad, and half the tribe of Manasseh.**
- (5) **Cities of Refuge.** Their number, object, and names. Chap. 36.

Memorize Chap. 6: 24-26.

Nazarite Vow (Chapter 6). Made by men and women both, for a definite period or for life. Even before birth by the parents, as in the cases of Samson, Samuel, and John the Baptist. It signified separation and consecration to God. No wine or strong drink was to be used, nor anything from the vine, because the vine was symbol of settled life and culture. This was against the simple life of devotion to God. The hair was not to be cut as a sign of the vow. Ceremonial uncleanness was to be avoided, and no dead body, not even that of a relative, was to be touched. After the period of the vow had expired, an offering was taken to the priest and the hair was shaven and burned.

The Nazarite Vow was a very old institution, but regulated at Sinai.

DEUTERONOMY. REPETITION OF THE LAW

DEUTERONOMY means repetition of the law. It is the last book of the Pentateuch. The law is repeated and explained for the new generation that is to enter into the promised land. Hence, instead of references to the camp, houses and towns and city gates are mentioned. It insists on one altar for the whole nation in the place where Jehovah shall record His Name, to prevent the people from worshipping at idolatrous local sanctuaries of the Canaanites, and to bind the people together.

The book gives a review of God's dealings with His people. It looks into the past, the present, and the future, and shows the great love of God as the motive in all His government. (See Chap. 32: 9-91). The response in man, love for God, becomes the motive for his obedience, and for his willingness to submit even to the severest discipline.

CONTENTS:

Moses' Address in three parts. His last speech.

Theme of the address: God's Love for His people.

I. **FIRST ADDRESS.** Chaps. 1-4. It contains a rehearsal of the history since Sinai in order to urge obedience to God's law on the ground of gratitude, after the defeat of Sihon and Og.

II. **SECOND ADDRESS.** Chaps. 5-26. Rehearsal of laws. Insistence on obedience and spirituality.

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III. THIRD ADDRESS. Chap. 27. Blessings of obedience, and curses for disobedience. Ratification of the covenant.

Then Moses publicly appoints Joshua to be his successor and gives him a formal charge. Moses composes the song that is to be memorized by the people, because a song is remembered easier and longer than formal instruction is.

Then follows Moses' farewell and blessing and his death in full strength after a vision of the land.

Memorize Chaps. 4: 37; 4: 4-5; 10: 12-13; 32: 9-19, 29.

JOSHUA. CONQUEST AND SETTLEMENT

JO SHUA relates the conquest and settlement of Canaan through faith. By Jehovah's mighty hand they take it. The extermination of the Canaanites is because "the measure of their iniquity is full". Absolute immorality and cruelty prevailed. The judgment of God comes only after long probation. Jehovah is at war with sin. They had received light in the lives of Melchizedek and Abraham, and warning in the destruction of Sodom and Gomorrah. Their extermination was needed for the preservation of others. It was also necessary to clear the land for the special people of revelation and redemption, and served as a warning to Israel that a similar lot would be theirs if they sinned likewise. This was plainly taught in the case of Achan.

Obedience of faith is called for. "By faith the walls of Jericho fell down".

CONTENTS:

I. CONQUEST OF CANAAN. Chaps. 1-12.

- (1) Preparation for and crossing of Jordan. Chaps. 1-4: 18.
- (2) Capture of Jericho (Rahab) and Ai. Deceit of the Gibeonites. Defeat of the five kings in the South and of the northern kings. Chap. 4: 19 to Chap. 12.

II. SETTLEMENT OF CANAAN. Chaps. 13-22. The land is first divided.

- (1) The two and a half tribes: Reuben, Gad, and the half tribe of Manasseh are confirmed in their possession east of Jordan.
- (2) Caleb receives a mountain, Hebron, formerly Kirjath-arba.

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- (3) **The nine and a half tribes.** Joseph's sons, Ephraim and Manasseh, also share.
- (4) **Joshua receives Timnath-serah in Mount Ephraim.**
- (5) **Cities of refuge:** Bezer, Ramoth, and Golan, east of Jordan. Kedesh, Shechem, and Hebron, west of Jordan.
- (6) **The Levites received tithes of produce and cattle of the other tribes and four cities from each of them.**

III. JOSHUA'S FAREWELL ADDRESS AND DEATH. Chaps. 23-24.

Warnings and promises. He traces their history from the call of Abraham to the present. All greatness in their history is from God. "Now, therefore, fear Jehovah and serve Him. As for me and my house we will serve Jehovah".

The death of Joshua closes the book. Joseph is buried at Shechem in the land Jacob had bought.

Memorize Chap. 24: 4-15.

NOTICE: Rahab is incorporated in the holy line. Chap. 5: 13-15, "Prince of the host of Jehovah".

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JUDGES

JUDGES covers the period from the death of Joshua to the judgeship of Samuel and the beginning of the monarchy. The condition of the nation is indicated in Chap. 17: 6, "In those days there was no king in Israel; every man did that which was right in his own eyes". The ties that held the nation together were very loose. National unity was in the making. Factors that contributed to the sense of national unity were: one ark and one tabernacle at Shiloh, and also the oppression and the deliverances. It was Israel's iron age, rudeness of manners were evident in the case of Jael and Jephthah. There was, however, also beautiful faith as in Ruth, Naomi, and Boaz.

The main features of the book are the degradation of the people and God's discipline.

Apostacy, falling away from Jehovah, led them, through contact with the nations they had spared, to idolatry. For this apostacy and idolatry and the mixed marriages Jehovah would punish them by allowing them to be oppressed by the nations they had not driven out. Repentance and return to Jehovah was followed by a deliverer, raised up by God for the time of need.

CONTENTS:

I. **INTRODUCTION:** Chaps. 1-3: 6. Account of the extent to which the country had been subdued after the death of Joshua.

II. **THE TWELVE JUDGES:** Chap. 3: 7—Chap. 16. From the death of Joshua to that of Samson: Othniel, Ehud,

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Shamgar, Deborah, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon and Samson.

Eli was not properly a judge but a high priest.

Samuel was not properly a judge but a prophet.

Abimelech was a petty king not called by God.

III. APPENDICES: Chaps. 17-21. These give a picture of the times.

(1) **Micah's idolatry and its punishment.**

(2) **The sin of the men of Gibeah, and the war against Benjamin.**

Religious drifting leads to political, social, and moral corruption. Restoration begins with spiritual revival.

God never lets go His plans and is ready to pardon and to deliver.

Memorize Chaps. 16: 20c; 17: 6.

NOTICE the parable in Chapter 9: 8 ff.

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RUTH

RUTH records a story that took place during the time of the Judges, in times of apostacy, idolatry, and confusion. It shows that God is never without witness, that there is always a godly remnant of believers.

The Story: Elimelech and Naomi, because of a famine, migrate to Moab. Adversity and loss come. Elimelech and his sons die. Naomi returns with one of her daughters-in-law, Ruth, who has been led to faith in Jehovah, and who marries Boaz and becomes an ancestress of David, who is born some sixty years later.

Faith stands out in:

I. **NAOMI**, who leads her daughter-in-law to a saving knowledge of Jehovah.

II. **RUTH**, the Moabitess, who makes the choice of faith, chooses Jehovah and His people and casts her lot in with them.

III. **BOAZ**, who is loyal to God in the midst of apostacy, is conscientious in dealing with his servants and marries Ruth.

The climax of the book is the marriage of Boaz and Ruth, a union blessed with the birth of Obed, the father of Jesse, the father of David, the ancestor of Jesus.

Ruth, the Moabitess, is incorporated in the holy line.

A life of faith is possible in poverty as well as in wealth as the cases of Naomi, Ruth, and Boaz show.

God's hand is seen in the history of redemption.

Memorize Chap. 1: 16-17.

NOTICE: The office of a Goel, redeemer.

I AND II SAMUEL. MONARCHY

SAMUEL I and II record the transition from Theocracy to Monarchy. The cause was the desire of the people to be like the other nations in having a king. The occasion was the evil rule of the sons of Samuel. The people rejected the direct government of God over them. This followed from the conditions that prevailed during the period of the Judges when they drifted into apostacy. God continues to control them even though He grants their desire. His purposes never fail.

Jehovah continued to speak to His people through prophets and not through the kings. Prophets were messengers of God and interpreters of the law.

SAMUEL was the first of the Hebrew prophets after Moses. He was the son of Elkanah, a Levite, and Hannah. He was a Nazirite. Called in early youth while staying with Eli. When he was grown up he was recognized as a prophet at Shiloh. After Eli's death the prophet Samuel set himself to the work of reforming the people. He led the people to repentance at Mizpah. When the Philistines attacked them there, Jehovah by a thunderstorm gave the victory. Samuel thus became their judge also.

As judge Samuel went every year to Bethel, Gilgal, and Mizpah, but he continued to live at Ramah with a company of prophets. Here also an altar was built.

During his lifetime there was independence from foreign oppression. When he was old, his sons, whom

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he had appointed as judges, by misconduct hastened the demand for a king.

Samuel was a man of faith. He died during the time when David fled from Saul.

The Lord directed Samuel to anoint Saul, and after Saul's failure, David.

Under Saul's reign the kingdom suffered.

David built the kingdom. David's faith is beautiful. He always placed God first, was deeply conscious of the justice of God, rested in the grace of God, and desired to do the will of God. In spite of his sins, the underlying desire of his heart remained to do the will of God.

CONTENTS:

I. SAMUEL: I Chaps. 1-7. His birth, early life, call, and work.

II. SAUL: I Chaps. 8-15.

- (1) **Demand of the people for a king.** Reason: The people wanted to be like the other nations, while Jehovah wanted them to be unlike. The occasion was the evil lives of Samuel's sons.
- (2) **The anointing of Saul in private.** His appointment by lot at Mizpah, where he shows his weakness by hiding. He is confirmed at Gilgal after victory over the Amorites.
- (3) **Saul rejected because of his sins:**
 - a) *Offered sacrifice without Samuel's presence or consent;*
 - b) *Leaving the army idle at Gibeah;*
 - c) *Sparing Agag and part of the spoils.*

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III. DAVID: I Chap. 16—II Chap. 20.

- (1) **David anointed by Samuel.** At the court to play for melancholy Saul. Story of Goliath. Friendship of Jonathan. Saul attempts to kill David.
- (2) **David in exile:** I Chaps. 21-27. At Achish, Adullam, Gath. Twice he spares Saul's life.
- (3) **David's rise:** II Chaps. 1-10. After return from exile. Saul's death.
 - a) *Lamentation over Saul and Jonathan;*
 - b) *Anointed over Judah.* Joab vs. Abner;
 - c) *Crowned king.* Desires to build a temple;
 - d) *Many enemies conquered.* Treasures gathered.
- (4) **David's fall:** Chaps. 11-20. Adultery, murder, and impenitence. Nathan's visit leads him to penitence. Amon. Absolom.

IV. APPENDIX: II Chaps. 21-24. Pictures of the times.

- (1) **Saul's unfaithfulness in respect to the Gibeonites is punished.**
- (2) **David's character is revealed in his Psalms.**
- (3) **David's punishment for the numbering of the people.**
The nation is consolidated and the kingdom is established.

Saul was the man after the people's heart, David the man after God's heart. A man of faith.

The books cover a period of about a hundred years.

NOTICE: The definition of a prophet in Deuteronomy 18: 18, 19.

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I AND II KINGS

KINGS I and II were written to record the religious teaching of the national history of the people from the time of Solomon. Growth and decay are described. The causes are given and the results from their moral and spiritual aspects. They cover a period of some four hundred years. The rapid corruption is described and the end.

Under Solomon the kingdom was extended and the temple was built. Material greatness.

Under Rehoboam comes the schism.

Jeroboam is noted for "the sin wherewith he made Israel to sin". Corruption is rapid and terrible. In Israel, the northern kingdom of the ten tribes, evil culminates in Ahab and Jezebel.

Prophetic Period. Prophecy goes on. Ahijah, Shemaiah, Elijah, etc. See Chronological Table. No results. Reformations were all superficial and of brief duration. Apostacy and immorality prevailed. The law of God was so completely forgotten, that when a copy of it was found, they were not acquainted with it.

Both kingdoms pass into captivity.

CONTENTS—I Kings:

I. **DEATH OF DAVID** after the crowning of Solomon during Adonijah's rebellion. Chaps. 1-2: 11.

II. **SOLOMON.** His glory and decay. Building of the temple. Chap. 2: 12—Chap. 11.

III. **DIVISION OF THE KINGDOM.** Judah and Israel and their kings. Chaps. 12-16.

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IV. MINISTRY OF ELIJAH. One of the greatest prophets. Type of John the Baptist. He performed many miracles in the life-and-death struggle between the worship of Jehovah and Baal worship. He appeared on the Mount of Transfiguration. See Matthew 17.

CONTENTS—II Kings:

I. **MINISTRY OF ELISHA.** Chaps. 1-9.

II. **RAPID AND FEARFUL CORRUPTION IN BOTH KINGDOMS.** Both pass into captivity. Israel first: into Assyria. These ten tribes are subsequently lost. Judah is carried away into Babylon.

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I AND II CHRONICLES

CHRONICLES I and II cover the same period as I and II Kings. They trace especially the history of the house of David, centering around the temple, the center of the religious life of the people.

CONTENTS—I Chronicles:

I. **GENEOLOGIES.** Chaps. 1-10.

II. **HISTORY OF DAVID.** Especially his preparation for the building of the temple. Chaps. 11-29.

CONTENTS—II Chronicles:

I. **HISTORY OF SOLOMON.** Chaps. 1-9. Formalism rather than spirituality.

II. **HISTORY OF THE KINGDOM OF JUDAH,** ending in captivity. Chaps. 10-36. See Chronological Table.

NOTE—The history of the temple:

- (1) David desires to build it and prepares for it;
- (2) Solomon built it. Its general plan was according to that of the tabernacle;
- (3) Ezekiel's prophetic sketch;
- (4) The temple of Zerubbabel;
- (5) The temple of Herod.

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CHRONOLOGICAL TABLE

	JUDAH		ISRAEL
Prophets	Kings	Date	Kings
Shemaiah	Rehoboam Abijam Asa	931 910 885	Jeroboam Nadab Baasha Elah Zimri Omri Ahab
Elijah Micaiah	Jehoshaphat	875	Ahaziah Jehoram
	Jehoram Ahaziah		
Joel	Joash	842	Jehu
Jonah Amos Isaiah Hosea Micah	Amaziah Uzziah Jotham	820 805 790 750	Jehoahaz Jehoash Jeroboam II Zechariah Shallum Menahem Pekahiah Pekah Hoshea Captivity
Zephaniah Jeremiah Habakkuk	Ahaz Hezekiah Manasseh Amon Josiah Jehoahaz Jehoiakim Jehoiachin (Captive to Babylon) Zedekiah Temple burned Captivity	735 725 642 639 608 598 597 587 582	

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EZRA

EZRA relates the story of the Return after seventy years of captivity in Babylon. This return was predicted by Jeremiah before the fall of Jerusalem. (See Jeremiah 25: 1-14; 29: 10-14.)

In captivity Judah was completely cured of idolatry. The Unity of God was deeply impressed upon them.

God's overruling Providence stands out prominently in the re-making of the nation. He uses pagan kings as well as men in the covenant in the execution of His plans. Cyrus, Darius, and Artaxerxes as well as Zerubbabel, Joshua and Ezra. The book consists of two parts: the party returning under Zerubbabel and that under Ezra.

CONTENTS:

I. **ZERUBBABEL AND JOSHUA.** Chaps. 1-6. Zerubbabel was a grandson of Jehoiakim, and therefore of royal descent. Joshua was of priestly descent, a son of Jehozadak.

- (1) **Decree of Cyrus**, king of Persia, who had conquered Babylon, permits the Jews to return. A remnant of about 50,000 returns.
- (2) **Upon arrival an altar is built**, worship is restored, and the building of the temple begun.
- (3) **Opposition by the Samaritans** and the King's decree.
- (4) **Haggai and Zechariah, prophets**, encourage the renewal of building operations. Darius permits it and the work is finished and dedicated.

(Interval of sixty years during which the events recorded in the book of Esther take place.)

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II. **EZRA:** Chaps. 7-10. A priest and scribe, student and teacher of the law.

- (1) **Commissioned by Artaxerxes** to go to Jerusalem to investigate and to aid. He led another company of people.
- (2) **Ezra instituted reforms.** Mixed marriages were abolished. Prayer, repentence, and reform.

Zerubbabel and Joshua, under Cyrus, 538 B. C.
Interruption under Darius, 521 B. C. Ezra under Artaxerxes, 459 B. C.

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NEHEMIAH

NEHEMIAH was cupbearer of king Artaxerxes. He was neither of royal nor priestly descent nor a prophet. A common man, God-fearing. He was sad because of the conditions of the people at Jerusalem. He received permission to visit them and is given protection and aid by the king. He was appointed governor of Judah. The book records his labors.

CONTENTS:

I. **BUILDING OF THE WALL.** Chaps. 1-7. Personal investigation. Divisions of labor by neighborhoods because of opposition. Success.

Enemies: Tobiah, Sanballat, and Geshem.

Difficulties: Usury of the nobles and neglect of the priests.

II. **READING OF THE LAW.** Chaps. 8-12. The law is read and explained. Conviction, confession, and prayer follow and the covenant is renewed.

III. **REFORMS.** Chap. 13.

- (1) **Tobiah cast out of the temple.**
- (2) **The support of the Levites is regulated.**
- (3) **The Sabbath is restored.**
- (4) **Mixed marriages are stopped.**

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ESTHER

ESTHER is the last of the historical books of the Old Testament. The events recorded in it took place in the period between the completion of the temple and Ezra's mission, between Chapters 6 and 7 of the book of Ezra, among those who had refused to return from exile.

The overruling of God's Providence is the theme of the book.

CONTENTS:

I. **AHASHUEROS**, whom the Greeks called Xerxes, was sensuous and fickle and cruel. He was a son of Darius Hestaspis. His mother was a daughter of Cyrus. He ascended the throne in 486 B. C. and in 466 he was murdered by two of his courtiers and was succeeded by his son, Artaxerxes Longimanus.

II. **VASHTI**, the queen, refused to show herself to the guests at a feast, and because of it was divorced.

III. **HAMAN**, who was perhaps an Amelekite, plotted the destruction of the Jews because of his hatred of Mordecai, who refused to honor him. He landed on the gallows, making room for Mordecai.

IV. **MORDECAI**, a Benjamite, who brought up his uncle's daughter Hedassah, or Esther, when her parents had died. He was promoted to become second man in the empire.

V. **ESTHER**. A beautiful woman, early left an orphan, brought up at Susa by Mordecai, her cousin, who adopted her. When Ahashueros divorced his wife, Esther became his wife at a critical time for the Jews. Five years later she became the means for the salvation of the Jews whose extermination had

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been planned by Haman. After fasting and prayer Esther intercedes for her people and succeeds.

God's providence in the History of Redemption stands out plainly in this history. He causes all circumstances to co-operate for the salvation of His people. "All things work together for good to them that love God".

Memorize Chap. 4:16.

NOTE: Purim—the feast to celebrate deliverance from the slaughter that Haman had planned. On it the Jews assemble in the synagogue and the book of Esther is read.

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JOB

JOB lived under patriarchal conditions somewhere East of Palestine in Uz, near the desert. The exact geographical location is unknown. He passes through very grievous experiences, although he is a God-fearing and righteous man. The book lifts the veil and explains the sufferings of this righteous one.

The theme of the book of Job is: The Problem of the Suffering of the Righteous.

CONTENTS:

I. INTRODUCTION. Chap. 1:1-5. Job is described in his threefold greatness: a happy family, great wealth, and rich in God.

II. GOD AND SATAN. Chap. 1:6—Chap. 2:10. This gives the background of Job's experience. God's messengers come to report to Him. Among them Satan, the adversary, also comes. He claims that Job serves God for profit, that, when the blessings cease his faith in God also will cease. He receives permission to try it out and at once calamity comes to Job.

- (1) **Job's first affliction:** Loss of property and family. Result: In faith he clings. Chap. 1:21b. (Memorize)
- (2) **Job's second affliction: Personal.** Result: In faith he clings. Chap. 2:10b. (Memorize)

III. ARGUMENTS BETWEEN JOB AND HIS THREE FRIENDS. Chap. 2:11—Chap. 37. Job has no knowledge of what has happened in heaven. He cannot understand why he should suffer physically, mentally, and spiritually. He is not conscious of any special sin as the cause of it.

His three friends arrive and argue on the basis of retribution: suffering for sin.

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Job accepts this principle, but not in his own case. They do not solve the problem.

(1) **First series of arguments:**

- a) *Eliphaz intimates that Job must have sinned.* Job resents it.
- b) *Bildad claims that Job must be guilty.* Job maintains his innocence.
- c) *Zophar states more directly that Job must have sinned.*

(2) **Second series of argument** runs along the same lines.

(3) **In the third series** Eliphaz openly charges Job with sin and Job denies it most earnestly. He continues to trust in God. Then Job, through the testimony of the Holy Spirit, comes to the glorious conviction of immortality and final vindication. "I know that my Redeemer liveth, etc."

IV. JEHOVAH AND JOB. Chaps. 38-42:6. Elihu defends God and states that God often sends affliction for correction, the chastisement of a loving father. Job accepts this view, when Jehovah speaks to him, and so explains it.

V. CONCLUSION. Chap. 42:7-17. Job is restored to prosperity, double the former.

NOTICE—

- (1) The need of a Goel, a Redemeer, is deeply felt. Fallen man needs one: Jesus Christ;
- (2) Faith in the resurrection is expressed;
- (3) The trust of faith is prominent.

Memorize Chap. 1: 21, 22; 2: 10; 19: 25-27a.

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PSALMS. THE BOOK OF WORSHIP

PSALMS. A collection of religious poems used especially in public worship. They are the expression of religious experiences by many authors. They sing of prosperity and adversity, of holiness and sin, of hope and despair, of suffering and deliverance, of doubt and trust. In short, all religious experiences are described. As such they have been used throughout the ages. They reveal the inward spiritual life of God's people and express their desires and hopes. They have been appreciated by God's people of all the ages. They are also full of expectation of the future of redemption.

Hebrew Poetry has the following characteristics:

- (1) Parallelism: the same or similar thoughts are expressed two or three times in somewhat different words (cf. Psalm 1: 1);
- (2) the absence of rhyme;
- (3) Symmetrical construction of the poem (cf. Psalm 2: 1-3, 4-6, 7-9).

CONTENTS:

The 150 Psalms are divided into five books, perhaps in imitation of the five books of Moses. Each of them closes with a doxology.

BOOK I: Psalms 1-41. All but 1, 2, 10, 33 are ascribed to David. Those not ascribed to him are called "Orphan Psalms" because their author is not known.

The divine name Jehovah, the God of Grace, is generally used. Jehovah is the Helper of His people.

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BOOK II: Psalms 42-72. In this second book the divine name Elohim, God, is used principally. The power of God for and in and through His people is described.

BOOK III: Psalms 73-89. The main thought is the worship of God under all circumstances. The most prominent divine name is Elohim, the God of might. He is a mighty Helper. Eleven of these Psalms are of Asaph, four are of the sons of Korah, one is of David, and one of Etham.

BOOK IV: Psalms 90-106. Psalm 90 is of Moses, two are of David, and the authorship of the rest is unknown. The name Jehovah predominates. The worship of Jehovah is rendered by all the people. Adoration for the government of Jehovah is expressed.

BOOK V: Psalms 107-150. Twenty-eight are anonymous, 15 are of David, and one is of Solomon. The Psalms of Ascent sung by the pilgrims as they journeyed to Jerusalem are found in this book.

Technical terms:

Alamoth—maiden voices.

Gittith—a either of Gath.

Neginah, and Neginoth, its plural—stringed instrument.

Nehiloth—wind instruments.

Selah—Orchestral interlude.

Maschil—meditation, a didactic song.

Michtam and Shiggaion are of unknown meaning.

Some of these terms refer to familiar melodies, such as: Aijeleth-hash-Shahar, etc.

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PROVERBS

PROVERBS, with the books of Job and Ecclesiastes, contain the Hebrew wisdom-literature. They may be said to contain Hebrew Philosophy in the broad meaning of that term. Hebrew philosophy begins with God who reveals Himself. The existence of God is presupposed.

The Hebrew word translated "Proverb" has a wide meaning: including the fable, the riddle, the satire, and the parable.

The heart of the book is found in Chapter 1: 7, "The fear of Jehovah is the beginning of knowledge, but the foolish despise wisdom and instruction." God is the All-wise. He is Wisdom. This wisdom of God is expressed in all His works and in all His ways. All nature as well as all Scripture is a revelation of the wisdom of God. God is seen everywhere. From this it follows that man's wisdom begins in the fear of God. Fear here does not refer to the slavish fear of hurt, but to the fear of love that produces godly character and righteous conduct, knowledge of God and submission to His will. Here is the beginning of wisdom.

Being this, it is a book for the ages.

CONTENTS:

I. TITLE. Chap. 1:1-6. Also the preface to the book, declaring its purpose: "To know wisdom and instruction".

II. PRAISE OF WISDOM. Chap. 1:7—Chap. 9:18. Instruction in the form of an address by a father to his son. Loyalty to father and mother and true friendship are urged,

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with warnings against false friendships. For the child, the youth, the man.

III. THE PROVERBS OF SOLOMON. Chaps. 10-22. Proverbs consisting mostly of two contrasted sentences, contrasting wisdom and folly in their application in practical life. There is no direct connection between the individual proverbs. They are readily understood.

IV. THE WORDS OF WISE MEN. Chaps. 22-24. Describing the evil effects of wine and drunkenness, and warning against the ways of the sluggard.

V. PROVERBS OF SOLOMON copied out by the men of Hezekiah. Chaps. 25-29.

VI. APPENDIX. Chaps. 30-31. Containing:

- (1) **The Words of Agur.** Chap. 30. His remarkable prayer about the balanced life is striking. It is not known who Agur was.
- (2) **The words of King Lemuel.** Chap. 31:1-9. It is not known who he was. He quotes his mother's advice against passion and strong drink. The first duty of kings is said to be the care for the oppressed and needy.
- (3) **Praise of the virtuous woman.** Chap. 31:10-31. Her beauty, diligence, and helpfulness are extolled.

Memorize Chaps. 1:7; 3:5-6; 11-12; 30:7-9.

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ECCLESIASTES. PREACHER

ECCLESIASTES was written by Solomon, probably in his old age. It sums up his experiences. Its theme is, "The Vanity of All Earthly Things". He proves it from his own experience and that of others. The experiences of those that wander away from the love of God and come to disappointment. Solomon found no rest until he returned to God. These experiences are not written for imitation, but as a warning. Finally he ends with, "Fear God and keep His commandments; for this is the whole duty of man".

It describes the experiences of a man who did not love and trust in the Lord, though he continued intellectually to believe in the existence of God. The heart was not right with God.

A life wholly given to earthly things is empty, vanity.

CONTENTS:

I. **INTRODUCTION.** Chap. 1:1-11. The title of the book, its theme, and general illustrations showing his wrong view of life.

II. **EXPERIENCE** of himself and others. Chap. 1:12—Chap. 8.

(1) **His own experience** taught him the vanity of knowledge that brings grief; of pleasure and stimulants that give no satisfaction; of wealth that does not satisfy. It is best to eat and to drink—fatalism.

(2) **Observation** shows the mechanism of the universe, the oppression among men, and formalism in religion. It is best to enjoy yourself, selfishness. At the close he preaches hardening.

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III. **EFFECT** of Vanity-of-Vanities—philosophy. Chap. 9-11:8. Enjoy the present life as much as possible for it must end. This also ends in disappointment.

IV. **LESSON.** Chap. 11:9—Chap. 12. Enthrone God and find life through Him. The other way leads to utter disappointment. “Fear God and keep His commandments, for this is the whole duty of man”.

- (1) **Beautiful appeal** to the young to remember their Creator. 11:9-10.
- (2) **Final truth.** Chap. 12:13-14.

LESSONS: To live apart from God is to miss the secret of happiness, life.

To recognize God is to find happiness, satisfaction, life.

“This is the life eternal, that they should know Thee, the only true God and Him whom Thou didst send, even Jesus Christ”.

Memorize—Chap. 1: 2, 3; 11: 9—12: 1; 12: 13, 14.

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SONG OF SOLOMON. CANTICLES

THIS SONG OF SOLOMON, also called The Song of Songs, or Canticles, is an oriental love-song. It consists mainly of dialogues and monologues. Three speakers are introduced: the bride, her beloved, and the daughters of Jerusalem. In the dialogue the one often repeats the words of the other. There is much of figurative language in the Song, such as when Shulamith says that her beloved "feedeth his flock among the lilies".

The theme of the poem is: Love. (Cf. Chap. 8: 6, 7, "For love is strong as death", etc. Most beautiful.

The particular love here meant is wedded love, as is plain throughout the song. The marriage relation exists from the beginning. Words are found in Chap. 1: 1, 4, that are not appropriate for a maiden before marriage, especially not in the Orient, where the relation between a maiden and a young man was far more reserved than among the Western nations.

CONTENTS:

Theme: The Love of Marriage. Solomon and Shulamith.

I. MUTUAL DELIGHT of husband and wife. Chap. 1: 2—Chap. 2: 7. Shulamith longs for Solomon and praises him to whom she has given herself completely. Solomon sings her praises and in figurative speech a dialogue follows overflowing with expressions of the delight each has in the other.

The love of marriage is described in its deep emotion and mutual satisfaction.

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II. THE BRIDE'S BLISS in the presence of her husband and the unrest caused by his absence. Chap. 2:8—Chap. 3:5. Solomon is gone for a day and Shulamith is filled with unrest, day and night, until she again finds him and is happy.

III. THE MARRIAGE. Chap. 3:6—Chap. 5:1. Recital of the wedding trip of the past. They come to Jerusalem in royal procession. Then follows a dialogue in which they praise each other. Mutual delight in the union of marriage is expressed.

IV. SEPARATION AND REUNION. Chap. 5:2—Chap. 6:9. Seen by Shulamith in a dream. He was faithful, while she was forgetful. She seeks him, realizing her great love for him. They are reunited and are happy.

"I am my beloved's and my beloved is mine".

V. MUTUAL DELIGHT. Chap. 6:10—Chap. 8:4. Solomon describes his complete contentment in her possession. Shulamith answers by stating that he is her strength and her delight.

VI. CONCLUSION. Chap. 8:5-14. A most beautiful description of love: Its strength, stability, and spontaneity. It closes with the desire of Shulamith's heart that the king may find his delight in her.

The idea of the love of husband and wife sets forth the love between Jehovah and His people. This is plain from many passages. In the Decalogue Jehovah is called a jealous God. Idolatry is called "playing the harlot". See Lev. 17:7; 20:5. Ex. 34:15. Num. 15:33. Deut. 31:16. Etc. Especially in the prophets Isaiah, Jeremiah, Hosea, and Ezekiel. Moreover, Solomon was a type of Christ.

When we turn to the New Testament for the bride of Christ we find that it is His Church. See Eph. 5 and Revelation. John the Baptist calls Christ the bridegroom.

The love of Solomon and Shulamith is a type of the love of Christ and His Church, mutual delight. Here upon the earth

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that relationship is marred by "The little foxes that destroy the vineyard", in heaven the relation between Christ and His Church will be fully realized.

The general features of the Song are realized in this relation.

Though Solomon may not have fully realized all this and the New Testament writers do not allude to it, yet this must be the case.

Memorize Chap. 8:6-7.

ISAIAH

ISAIAH was a prophet in the kingdom of Judah during the reign of kings Uzziah, Jotham, Ahaz, and Hezekiah. He was a son of Amoz, and lived in Jerusalem. He was advisor of the king, bringing messages of Jehovah. His messages were delivered during a dark period in the history of Judah. He prophesied concerning Judah and Jerusalem and other nations subordinate related to Zion and the people of God. He was a married man and had two sons who bore prophetic names. Jewish tradition, which is not very reliable, tells that Isaiah was martyred by Manasseh, having been sawn asunder.

The times were dark. The danger of Judah was the confederacy between Israel and Syria during the reign of Ahaz. Although Ahaz did not heed Isaiah's counsel to trust in Jehovah, the attempt failed. The constant danger of Judah was its location between Assyria and Egypt. Assyria wanted to possess Palestine, to have the way open for the conquest of Egypt, which was its rival. Ahaz again rejected the counsel of Isaiah not to ally himself with any Gentile nation, and became vassal of Tiglath-pilezer, king of Assyria. Under Hezekiah the prophet's counsel was heeded. The Assyrians invaded Judah, then follows Hezekiah's illness and recovery, and the unsuccessful siege of Jerusalem by Sennacherib (II Kings 18: 14). In this crisis Isaiah's prophecies were of great help.

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CONTENTS:

I. **INTRODUCTION.** Chap. 1. Perverseness of God's people. Formalism is condemned and obedience demanded.

II. **JUDGMENT** on Jerusalem and Judah. Chap. 2-5. The denunciation ends with a picture of the glory of Messianic times.

III. **ISAIAH'S VISION.** Chap. 6. Deepening of spiritual life and a call to larger ministry.

IV. **THE BOOK OF IMMANUEL.** Chaps. 7-12. Judgment on Judah through Assyria. In Isaiah's instruction to a small group the message of hope is uttered concerning Immanuel, the Deliverer. The birth and reign of the Prince of Peace is announced. Chap. 9:6. The righteous reign of the Branch from Jesse's root, followed by a song of thanksgiving.

V. **JUDGMENT ON THE NATIONS.** Chaps. 13-23.

Babylon. Chaps. 13-14:23. Media is to destroy it.

Assyria. Chap. 14:24-27. Jehovah will break its power.

Philistia. Chap. 14:28-32. A warning.

Moab. Chaps. 15-16. A catastrophe will cause its desolation.

Damascus. Chaps. 17-18. Its doom is foretold.

Egypt. Chaps. 19-20. Physical calamities. Captivity of Egypt.

Babylon. Chap. 21:1-10. A whirlwind is to sweep against it.

Dumah. Chap. 21:11-12. Told to enquire further.

Arabia. Chap. 21:13-17. Judgment is to come within a year.

Jerusalem. Chap. 22. A protest against the indifference of Jerusalem.

Tyre. Chap. 23. Desolation is to be followed by restoration.

VI. **JUDGMENT ON THE WORLD.** Chaps. 24-27.

Through world-wide judgment of Jehovah certain restoration comes finally. The restoration of the chosen people is predicted.

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VII. **PROPHECIES** concerning God's chosen people and the world. Chaps. 28-35. Jerusalem is warned. A parable. Warning against blindness and hypocrisy. Israel's coming regeneration. Reign of the Righteous King. Zion's happy future.

VIII. **HISTORICAL SECTION.** Chaps. 36-39. History during the reign of Hezekiah. Sennacherib's invasion and destruction of his army by Jehovah. Sennacherib is slain by his sons.

Hezekiah's sickness, prayer, and restoration. His folly.

IX. THE BOOK OF CONSOLATION. Chaps. 40-66.

- (1) "**Comfort ye my people**", prepare the way for the advent. The majesty of Jehovah. Cyrus his servant. The Servant of Jehovah is announced. Message of Jehovah: He created His people for His glory, will deliver them, and pour out His Spirit.

The fall of Babylon will be utter and complete.

- (2) **The Prince of Peace.** Chaps. 49-57. Through suffering to triumph. Vicarious suffering and atoning death. Chap. 53.

- (3) **Condemnation of formalism.** Chaps. 58-66. Description of true religion. A confession of national wickedness. Description of glorified Zion. God's vengeance on the nations. Prayer for mercy and help. The new heavens and the new earth. Jehovah's judgment and enlargement.

The prominent figure is the Servant of Jehovah, the Christ, Immanuel.

The outstanding ideas in Isaiah's book are: God's judgments and His consolation, through judgment to peace. God reigns and overrules.

The suffering Servant of Jehovah (Chap. 53) is the heart of the book. God's grace is revealed in Him. It is the Gospel of the Old Testament.

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Holiness, righteousness, and justice are the principles of God's government. God's wondrous patience is revealed, while he is constantly working out His will.

The grace and love of God are wondrous as revealed in these prophecies. They are underneath them all.

ANALYZE Chapters 6 and 53.

Memorize Chapter 53.

JEREMIAH

JEREMIAH was the son of Hilkiah, a priest of Benjamin. In his youth he was called to the prophetic office. At his ordination the Lord touched his mouth and put his words in them, signifying his qualification for office. He prophesied during the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiakin, and Zedekiah, for some forty-one years. He met with opposition from the beginning. His countrymen opposed God's work. This opposition became general, and led Jeremiah to call God's judgment down upon them. Once he cursed the day of his birth. He ever remained faithful to his duty in spite of opposition and persecution. He was imprisoned repeatedly. During the siege of Jerusalem he was imprisoned because of being suspected of favoring the Chaldeans. Nebuchadnezzar ordered his release, and gave him full liberty. He chose to live in Judah. When Gedaliah of Judah was murdered, the Jews, who had been under his protection, fled to Egypt and took the prophet along. Here his last predictions were uttered.

The times in which he lived were dark. It was about one hundred years after Isaiah's last prophecy. The kingdom of Israel was gone. Egypt and Assyria always threatened Judah that tried to compromise with them. Judah had practically lost its religion, and trusted in politics instead of Jehovah. The people were sinking very low. Reformation had been superficial and temporary under Josiah. Jehoahaz's reign of thirteen months was evil. Jehoiakim's was worse. Je-

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hoiakin was deposed. Zedekiah was weak, though of good intentions. Jeremiah's labors had no effect. He could not halt the downward course.

Jeremiah saw the people going to ruin, always warning them, without any results. He was a man of humility, emotional and strong, and shrank from his task. He felt for his people but never faltered, in obedience to the call of duty.

CONTENTS:

I. INTRODUCTION. Chap. 1. The call to his prophetic office.

II. PREDICTION OF JUDGMENT ON JUDAH AND PROMISE OF RETURN FROM EXILE. Chaps. 2-33.

- (1) Denunciation of Judah's backsliding and idolatry. Chaps. 2-20.
- (2) Denunciation of civil and religious rulers. Chaps. 21-23.
- (3) Purpose and duration of judgment. Chaps. 24-29.
- (4) Blessings to follow judgment, and prophecies of hope. Chaps. 30-33.

III. HISTORY OF THE JUDGMENT. Chaps. 34-44.

- (1) Condemnation of existing corruption. Story of the roll. Chaps. 34-38.
- (2) The destruction of the city described. Chap. 39.
- (3) The miserable condition of the remnant. Chaps. 40-44.

IV. PROPHECIES CONCERNING THE NATIONS.
Chaps. 44-51. Egypt, Philistia, Moab, Amon, Edom, Damascus, Kedar, Elam, Babylon.

The Messiah is mentioned in Chap. 23:5-8, as the Righteous Branch, who is to reign as King in Righteousness. In Chap. 30:4-11, where deliverance is predicted by a King raised up. Chap. 3:14-26, the Branch of Righteousness, "Jehovah our Righteousness". His covenant is mentioned in Chaps. 31:31-40; 32:36-44; 33.

Memorize Chap. 23:5-8.

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LAMENTATIONS OF JEREMIAH

THE theme of the book of the Lamentations of Jeremiah is the Capture and Destruction of the city of Jerusalem, and the awful sufferings of the defenders through famine, the sword, and outrages.

Each chapter contains a Lamentation.

CONTENTS:

I. **LAMENTATION.** Chap. 1. The sorrows of the solitary city that suffers because of its sins. The personified city weeps in her sorrow, confesses her sins, and appeals to Jehovah.

II. **LAMENTATION.** Chap. 2. The causes of sorrow are traced to Jehovah's judgments. Wail about affliction. Appeal to the people to repent and appeal of the people to Jehovah.

III. **LAMENTATION.** Chap. 3. Hope of relief through God's mercy. Jeremiah's own sorrows are from Jehovah. An appeal to true penitence. God will save His people.

IV. **LAMENTATION.** Chap. 4. Description of the desolation of the city. Sins of prophets and priests. Help of men had proven vain. Coming deliverance.

V. **LAMENTATION.** Chap. 5. A prayer for mercy. Out of sorrows comes an appeal to Jehovah to remember them in their sorrow. An appeal to turn to them and to turn them unto Him.

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EZEKIEL

EZEKIEL was a son of Buzi, of priestly stock. He was carried captive with Jehoiakin. He lived with the Jewish exiles at Tel-abib, at the river Chebar. He was married and had a home of his own. He had grown up under the ministry of the prophet Jeremiah, and began his ministry in the fifth year of Jehoiakin's captivity, seven years before the destruction of the temple at Jerusalem.

He prophesied with boldness, and was the counselor for the elders of the people, although his advice was not faithfully followed.

CONTENTS:

I. CALL AND PREPARATION of the prophet. Chaps. 1-3. The priest called to be a prophet.

- (1) Call and vision: a cloud, four living creatures, wheels, likeness, and a person, and a voice.
- (2) Commission: a roll given and eaten (symbolical). Charge of silence and speech.

II. PROPHECIES OF JUDGMENT ON JUDAH. Chap. 3: 22—Chap. 24.

- (1) Destruction of the city foretold by symbolical actions and their interpretation. Chap. 3: 22—Chap. 7.
- (2) Denunciation of Judah for idolatry and departure of Jehovah from the temple because of its profanation. God remains faithful. To those that reform He will give a new heart. Chaps. 8-11.
- (3) Unbelief leads to it that God leaves them. The penitent receive mercy. Chaps. 12-18.
- (4) Lamentation for the princes of Israel. Chap. 19.
- (5) Prediction of certain doom, siege of Jerusalem, and dispersion. Chaps. 20-24.

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III. PROPHECIES OF JUDGMENT ON THE NATIONS.

Chaps. 25-32. Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt.

IV. PROPHECIES OF RESTORATION. Chaps. 33-48.

After the capture and destruction of Jerusalem by Nebuchadnezzar.

- (1) **New call to prophetic work.** Chap. 33. The people are to recognize that Jehovah is God. A good shepherd like David is to be raised up. Chap. 34. The foes are to be punished. Chap. 35. The twelve tribes are to be restored to their land, and the foes are to be overthrown finally. Chap. 39.
- (2) **The reëstablishment of God's Church is foretold.** Symbol of the temple, its holy services, and distribution of the land. Chaps. 40-48.

Characteristic of Ezekiel are the visions, symbolical acts, allegories, and lamentations.

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DANIEL

DANIEL was a prophet at the time of Nebuchadnezzar and Cyrus. As a young man he was carried into captivity by Nebuchadnezzar. His Babylonian name is Belteshazzar. God endowed Daniel with knowledge and wisdom and the understanding of visions and dreams. He interprets Nebuchadnezzar's dreams, and as a reward was made third ruler of the kingdom.

Daniel's own visions deal with the future history of the great world empires in their relation to the people of God and the prediction of the final triumph of Messiah's kingdom. Daniel had no message to the chosen people, but to the world powers.

He held important government positions, remaining loyal to Jehovah. He was chief of the wise men, and governor of the whole province of Babylon under Nebuchadnezzar. Under Belshazzar he was third ruler in the kingdom. Under Darius he was one of three presidents. He was faithful and wise. He aroused the enmity of the other government officers and they plotted against him. God saved him, and his enemies perished.

Daniel's theme: The Government of Almighty God over the earth to execute His counsel of grace. This is evident from the names of God also: Adonai and Elohim. The name Jehovah occurs only once in chapter 9 in the intercessory prayer for his people.

Nebuchadnezzar, Belshazzar, and Darius acknowledge the hand of God.

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In the prophecy the Babylonian, the Medo-Persian, the Greek, and the Roman empires follow successively.

Main thought: God's almighty control over the world powers in relation to the Kingdom of God.

CONTENTS:

I. HISTORY. Chaps. 1-6. Chap. 1 contains the preparation of Daniel for his work.

- (1) **Nebuchadnezzar (Babylon).** Chaps. 2-4.
 - a) *Dream of the image and its destruction.* Chap. 2.
 - b) *The three friends and the fiery furnace.* Chap. 3.
 - c) *Dream of the tree hewn down.* Chap. 4.
Nebuchadnezzar's pride and its punishment: insanity. He honors God.
- (2) **Belshazzar (Media).** Chap. 5. His feast and the handwriting on the wall. Interpretation and fulfillment.
- (3) **Darius (Persia).** Chap. 6. Plot to destroy Daniel, and deliverance from the lions' den. Darius honors God.

II. PROPHECY. Chaps. 7-12.

- (1) **Vision of the four beasts,** one with ten horns destroyed. Four kings and God. Chap. 7.
- (2) **Vision of the ram with two horns and the he-goat.** Chap. 8.
- (3) **Daniel intercedes for his people** as the seventy years of exile according to Jeremiah's prophecy near completion. Chap. 9.
- (4) **Prophecy of the latter days.** Overthrow of the empire, persecution of God's people, final relief of the saints, and resurrection to glory. Chaps. 10-12.

NOTICE: The teaching of Daniel with regard to angels. He attributes to them names, ranks, and functions that are not revealed before in the Old Testament.

Memorize Chapter 2: 20-22.

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HOSEA

HOSEA prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, and was a contemporary of Isaiah. He was a prophet of the kingdom of Israel, while Isaiah ministered in Judah. Amos was his contemporary in the Northern Kingdom.

His marriage with an unchaste woman has been interpreted literally and allegorically by various commentators in all ages. It was symbolical of Jehovah's relation to His chosen but unfaithful people.

Against the literal interpretation it may be said that God would not command such a revolting union that would hurt the prophet's influence with the people. Also that the law forbade a priest to marry an unchaste woman, and that this undoubtedly would also hold for the prophetic office.

Against the allegorical view is the fact that the details are related in such a matter-of-fact way, that they must be matters of fact. Then, various details are mentioned that would not at all be needed if it was intended to be an allegory.

Probably Gomer was a chaste woman when he married her. Three children were born to them, and he gave them names to reflect the condition of the country. Then Gomer becomes unfaithful, and in spite of it he is commanded to take her back.

It is a picture of the spiritual adultery of the people.

The conditions of the country were bad. The rulers were murderers and military despots, allied with

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foreigners. Idolatry was general. Luxurious living, oppression, adultery, and murder were common.

CONTENTS:

I. HOSEA'S PREPARATION. Chaps. 1-3. His personal experience becomes the symbol for his people and their national apostacy. Matrimonial unfaithfulness is a symbol of apostacy.

II. HOSEA'S PROPHECIES. Chaps. 4-14. A series of addresses delivered during his ministry. Complaints, condemnation, and consolation are their teaching. Israel's downfall is caused by lack of knowledge, Chap. 4: 6; pride, 5: 5; instability, 6: 4; worldliness in seeking alliance with other nations; corruption through the influence of the nature worship of surrounding nations; backsliding; idolatry and the making of images.

Chap. 14 contains a gracious offer of forgiveness. "Return unto Jehovah thy God". "I will heal their backsliding; I will love them freely".

Hosea is the prophet of Love and Grace, of God's desire to show mercy. Memorize Chap. 6: 6; 7: 9; 8: 7; 10: 8; 11: 8.

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JOEL

JOEL means Jehovah is God. Nothing is known of his history.

CONTENTS:

I. **PREDICTIONS OF JUDGMENT.** Chap. 1:2—Chap. 2:17. A plague of locusts is described, accompanied by drought, calling for repentance. The same is stated under the figure of an army with horses and chariots, and the call to repentance is repeated.

Judgment is near: the last, by a strong people from the North.

II. **PREDICTION OF BLESSINGS** that shall follow the judgment. Chap. 2:18—Chap. 3:21.

- (1) **The destroyer is to be destroyed**, and prosperity to return. Chap. 2:18-27.
- (2) **God's Spirit is to be poured out on all flesh.** Chap. 2:28-32. See Acts 2:16-21.
- (3) **The enemies of the kingdom are judged;** universal judgment.

NOTE the prediction of Pentecost. Peter quotes this prediction. The Pentecostal age is to end with signs to usher in the "Day of the Lord". This expression occurs five times (Chapters 1:15; 2:1 and 11 and 31; 3:14). It is the day on which Jehovah will manifest Himself as God, a day of terror and of blessing, the final day of reckoning.

Memorize Chap. 2:12-17; 2:28, 29.

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AMOS

AMOS means burden-bearer. He was reared among the herdsmen of Tekoa. He was a shepherd and a dresser of sycamore trees. He was called to preach and to prophesy in Israel, especially to the Northern Kingdom. He went to Bethel and preached.

He prophesied during the reigns of Uzziah of Judah and Jeroboam the Second of Israel. They were times of prosperity in Israel and of large territory, but also of feasting, greed and corruption. The landlords were cruelly oppressive and had power. Love of luxury, lax morals, and corruption were characteristic of the rich. Doom is pronounced.

The theme is: Samaria must be destroyed, is ripe for judgment.

CONTENTS:

I. JUDGMENT ON ISRAEL AND THE NATIONS. Chaps. 1-2.

- (1) **Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah.**
- (2) **On Israel**, for "selling the righteous for silver and the needy for a pair of shoes". Social injustice, inhumanity.

II. DENUNCIATION OF ISRAEL. Chaps. 3-6. Three discourses, each beginning with "Hear this".

- (1) **Jehovah's choice of Israel**, privileged and therefore punished.
- (2) **Warning against the ladies of Samaria.**
- (3) **Lamentation over the nation** because of their sin of impenitence. Captivity announced.

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III. FIVE VISIONS. Chaps. 7-9: 6.

- (1) **Locusts**, symbols of foreign foes.
- (2) **Fire**, symbol of God's wrath.
- (3) **Plumbline**, symbol of righteous retribution.
- (4) **Ripe fruit**, symbol of the nearness of judgment.
- (5) **The smitten sanctuary**, judgment inflicted.

IV. PROMISES. Chap. 9:7-15. The exile is to be a sifting; restoration of the house of David; extension of the kingdom; and restoration from captivity.

NOTICE: Religion and worship must be sincere. God demands social justice.

Memorize Chap. 3:3; 6:1; 9:13.

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OBADIAH

OBADIAH'S history is not known.

CONTENTS:

I. THE DESTRUCTION OF EDOM. Vs. 1-9.

II. REASONS for its destruction. Vs. 10-14. Unbrotherly attitude to Jacob, and rejoicing over Judah's adversity.

III. JUDGMENT on Edom and RESTORATION for Israel. Vs. 15-21.

The time of the book is difficult to determine. Judgment in God's justice on the people who rejoiced in calamity. Comfort is given for God's people, that ultimately "The Kingdom shall be Jehovah's".

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JONAH

JONAH, a prophet of Israel, was the son of Amitai. He prophesied during the reign of Jeroboam the Second, and foretold the restoration of Israel's ancient boundaries (cf. II Kings 14: 25).

His story is familiar: Called to go to Nineveh to preach, he fled to Tarshish. He did not want Nineveh spared because it was ready to devour Israel. Going westward the ship is storm-tossed, Jonah is thrown overboard, and the storm ceases. A great fish swallows Jonah and he is inside for three days and three nights. Then he is vomited out on dry land. Now he obeys and preaches to Nineveh, and the Ninevites repent. Jonah is vexed, because of the sparing of Nineveh, and is taught a lesson by the gourd.

The times during which Jonah prophesied were days of prosperity under Jeroboam II in Israel.

He prophesied to Judah and to the Northern Kingdom.

CONTENTS:

I. **JONAH'S DISOBEDIENCE.** Chap. 1. He is sent, but flees. He wants to see the enemy decline and perish. His experiences. The great fish.

II. **JONAH'S PRAYER.** Chap. 2. Thanksgiving to God for escape from death and hope expressed for deliverance. He is vomited out.

III. **JONAH'S MESSAGE AND ITS RESULTS.** Chaps. 3-4. The Ninevites hear the message and repent so that the city is spared. The lesson of the gourd.

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NOTE. The form of the book is historical, and leaves that impression on the readers. Jonah was undoubtedly a historical person. Christ quoted it as history. See Matth. 12: 39, 40; Luke 11: 29, 30.

The two great miracles are the great fish and the temporary conversion of the Ninevites.

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MICAH

MICAH was a native of Moresheth-gath, about twenty miles southwest of Jerusalem. He prophesied in the days of Jotham, Ahaz, and Hezekiah, kings of Judah. He was a contemporary of Isaiah and Hosea. Under Jotham there was great luxury. Under Ahaz the nation was heavily taxed to pay tribute to Assyria. Both rich and poor suffered. The rich landlords exploited the poor, the lower classes were oppressed. Under Hezekiah, though he attempted reform, conditions became even worse. Micah tried to call the people back to God and duty.

CONTENTS:

I. JUDGMENT ON SAMARIA AND ON JUDAH. Chaps. 1-3. Denunciation of officers of church and state. The first of the prophets to threaten Jerusalem with destruction. Promises of restoration follow.

II. COMING GLORY AND MESSIANIC HOPES. Chaps. 4-5. Deliverance of Judah.

- (1) The glory of Zion. Chap. 4: 1-5. To become the religious center of the world, universal peace, the law of God accepted, Israel supreme.
- (2) Messiah's birth in Bethlehem predicted. Chap. 5: 2. The place where Christ was born 700 years later. The Magi are led by this passage.

III. JEHOVAH'S CONTROVERSY. Chaps. 6-7. In it is found the description of true religion required by God, lament over general corruption, the social sins of the nation. All classes of the people are pronounced bad.

It concludes with confidence in better times, founded on promises of the God of forgiveness and grace.

Memorize Chap. 5: 2; 6: 8.

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NAHUM

NAHUM'S name only is known.

The message is to Judah. The Assyrian power was at its height. Invasions into Judah were repeated.

Theme: God's righteous judgment on Nineveh.

CONTENTS:

I. **THE FALL OF THE CITY ANNOUNCED.** The God of vengeance, though slow to anger, will judge. Judah is addressed with an appeal. Chap. 1.

II. **THE OVERTHROW OF THE WORLDLY POWER** that opposes the Kingdom of God is described. The siege of the city is described, the people collapse utterly, and the prophet rejoices. Chap. 2.

III. **DEFENSE OF THE DESTRUCTION OF THE CITY:** because of its adulteries, evil, and cruelty. Nineveh is no better than Thebes that went into captivity. It ends with a declaration of the destruction of Assyria.

The prophecy is a warning to Judah and an incentive to repentance.

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HABAKKUK

HABAKKUK was a prophet of Judah. No more is known about him.

He prophesied about the time of the Chaldean invasion which was in punishment for Manasseh's sin. The book is different from other prophetical books in that it discusses the problems of evil and the use of evil instruments like the Chaldeans to scourge less guilty Judah.

Habakkuk was a man of faith.

Theme: Prediction of the downfall of the Assyrians for Judah's encouragement.

CONTENTS:

I. FIRST COMPLAINT. Chap. 1:2-11. Why does Jehovah permit evil? The Lord is raising up the Chaldeans to do His work against His people.

II. SECOND COMPLAINT. Chap. 1:12—Chap. 2:4. Why should Jehovah use such treacherous foes as the Chaldeans to punish those that are more righteous than they? The prophet will wait, trusting in God's providence. The future belongs to the righteous, while those that are puffed up are doomed: the Chaldeans. The righteous shall live by faith.

III. FIVE WOES AGAINST THE CHALDEANS. Chap. 2:5-20.

- (1) **Against ambition**, the spoiler is to be spoiled. Chap. 2:6-8.
- (2) **Against covetousness**, to perish. Chap. 2:9-11.
- (3) **Against oppression**, the oppressor to be destroyed. Chap. 2:12-14.

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- (4) **Against gloating over the misery of the oppressed.**
Retribution is sure. Chap. 2:15-17.
- (5) **Against idolatry.** Idols do not answer. Jehovah reigns. Chap. 2:18-20.

IV. A PRAYER OF PRAISE. Chap. 3. Prayer for deliverance. God appears in majesty to the consternation of His enemies. Quiet confidence of faith in God.

Memorize Chap. 2:4.

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ZEPHANIAH

ZEPHANIAH was a descendant of king Hezekiah, and lived and prophesied in the reign of Josiah.

The theme of his prophecies is, "The Day of Jehovah", of God's universal judgment, and its result.

CONTENTS:

I. UNIVERSAL JUDGMENT. Chap. 1-3:8.

- (1) **Jehovah's wrath**, especially against Judah and Jerusalem. Chap. 1:4-18.
- (2) **Warnings and threats to the nations** and a call to Jerusalem to repent and to escape. Chap. 2.
- (3) **Jerusalem shall not escape because it is impenitent.** Chap. 3:1-8.

II. BLESSED RESULT OF JUDGMENT. Chap. 3:8-20.

The salvation of those who repent. The remnant of Israel shall trust in the Lord and be holy. Jehovah will reign in glory as King in the midst of His returned people.

The spiritual nature of the Kingdom of God is set forth.

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HAGGAI

HAGGAI, with Zechariah, labored among the Jews that had returned by Cyrus' decree from captivity to Jerusalem. The Jews had ceased from building for fifteen years, and Haggai succeeded in rousing them to resume the building of the temple. His book contains four prophecies delivered within four months.

CONTENTS:

I. **FIRST PROPHECY.** Chap. 1. He reproaches the people for not being at the building of the temple. Their excuse that the time had not come is answered by the fact that they are dwelling already in their own houses. God's blessing is withheld on account of it. The work is resumed.

II. **SECOND PROPHECY.** Chap. 2:1-9. Contrast with Solomon's temple leads to the discouragement of the people, but the latter glory shall be greater, being spiritual.

III. **THIRD PROPHECY.** Chap. 2:10-19. No blessings come. The people are disheartened. Former sins delayed the blessings that, however, surely will come.

IV. **FOURTH PROPHECY.** Chap. 2:20-23. When the Lord shakes the nations He will establish Zerubbabel, who is the representative of the Davidic dynasty.

Memorize Chap. 2:7-8.

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ZECHARIAH

ZECHARIAH was a contemporary of Haggai, with whom he succeeded in leading the people in the rebuilding of the temple at Jerusalem after their return from captivity. He probably belonged to the tribe of Levi. His influence, therefore, was great. The contents of this book constitute the Apocalypse of the Old Testament and is very difficult of interpretation.

Theme: "Return unto Me and I will return unto you". Chapter 1: 3.

CONTENTS:

I. THE EIGHT VISIONS. Chaps. 1-6:15. After an introduction:

- (1) **First vision.** The heavenly couriers, the drove of horses. God's special care for and interest in His people. "My house shall be built".
- (2) **Second vision.** The four horns and the four smiths. Destruction of Judah's foes. Chap. 1:18-21.
- (3) **Third vision.** The man with the measuring line. The rebuilding of the city. God will protect and dwell in her. Chap. 2.
- (4) **Fourth vision.** Joshua in filthy garments. The priesthood shall be cleansed and continued. The priests are types of Messiah. Chap. 3.
- (5) **Fifth vision.** The Golden Candlestick and the two Olive Trees. The light of God's temple will burn from an unfailing supply. Chap. 4.
- (6) **Sixth vision.** The Flying Roll. God's curse on wickedness. Chap. 5:1-4.
- (7) **Seventh vision.** The Ephah. Wickedness, personified, is removed from the land. Chap. 5:5-11.

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- (8) **Eighth vision.** The Four Chariots. Promise that the foregoing plan is to be executed by the Lord of all the earth. Chap. 6:1-8.

II. A CORONATION SCENE. Chap. 6:9-15. Crowning of the high priest. Symbolical of the Messiah, the well known Branch, the King of David's line.

III. THE BETHEL DEPUTATION answered about fasts. Chaps. 7-8. Four answers:

- (1) **Obedience is what God requires.** Chap. 7:4-7.
- (2) **Justice and truth are the will of God.** Punishment for disobedience must lead to reform. Chap. 7:8-14.
- (3) **God returns to Zion and will secure truth and holiness.** Chap. 8:1-17.
- (4) **Fasts will become feasts.** Chap. 8:18-23.

IV. TWO BURDENS. Chaps. 9-14.

- (1) **Promise to the new Kingdom.** Chaps. 9-11. Promise of a land to dwell in; return from exile; victory over world power; temporal blessings included. Israel is to be punished for rejecting the care of Jehovah.
- (2) **Victories of the new Kingdom** and the coming Day of the Lord. Chaps. 12-14.

Jerusalem is besieged and saved. Chap. 12.

A remnant of Israel is to be saved. Chap. 13. The nations, having taken the city, shall go to Jerusalem and together keep the Feast of Tabernacles. Everything shall be dedicated to Jehovah.

Memorize Chaps. 4:6; 8:16-17; 14:7.

H E L P S F O R B I B L E S T U D Y

MALACHI

MALACHI'S name only is known. He prophesied perhaps during the time of Nehemiah. Conditions then were as described in his book. The abuses he fought were: Corruption of the priests, mixed marriages, and neglect of tithes.

Theme: Jehovah's undying love for His people.

CONTENTS:

I. **GOD'S SPECIAL LOVE** for Israel unrequited. Chap. 1:1—Chap. 2:17.

(1) **The priests dishonor God by blemished offerings.** Chap. 1:6—Chap. 2:9.

(2) **The people commit the sins of intermarriage and violence.** Chap. 2:10-17.

II. **JUDGMENT IS NEAR.** Chap. 3:1-6. The Lord will suddenly come to judgment. Yet, because of His unchangeableness, Jacob will not be utterly consumed.

III. **CALL TO REPENTENCE.** Chap. 3:7—Chap. 4:6. Upon repentance Jehovah will bless. They shall be his peculiar treasure, but the wicked shall be destroyed.

An exhortation to obey the Mosaic Law, promising the coming of a herald, Elijah, before that of the Day of the Lord.

Memorize Chap. 1:11; 3:1.

Compare Matth. 11:10; 17:10-13; Luke 1:17.

The New Testament

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THE GOSPELS

GOSENEL means "good news". The word is also used for those books of the New Testament that contain the good news of Jesus Christ, the Savior, and His salvation. This Gospel was recorded by four men: Matthew, Mark, Luke, and John, who give us a composite picture of Christ. Each of them gives a certain aspect of the Christ: together they give an adequate conception of Him.

Matthew describes Him as the Royal Messiah, Christ, the King of the House of David.

Mark pictures Him as the Mighty Servant of Jehovah.

Luke as the Son of Man, the Perfect Man, the Universal Savior.

John proceeds from the Godhead of Christ, the Logos, the Word.

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MATTHEW. CHRIST THE ROYAL MESSIAH

MATTHEW was a tax-gatherer in the service of the Romans. While sitting at "the place of toll" in Capernaum, he was called to become a follower, a disciple and later became one of the Apostles. His Hebrew name was Levi. He was a son of Alphæus. He knew the Old Testament well, especially the prophecies referring to Messiah.

• **Theme:** Jesus Christ the Royal Messiah.

CONTENTS:

I. PREPARATION OF THE ROYAL MESSIAH. Chap.
1:1—Chap. 4: 16.

- (1) **Descent:** Son of David; the Christ of Prophecy. Chap. 1: 1-17.
- (2) **Birth of the virgin according to prophecy.** Chap. 1: 18-25.
- (3) **Infancy:** The Magi, exile in Egypt, return to Nazareth. Chap. 2.
- (4) **Preparation for His ministry.**
 - a) **Announced.** The herald is John the Baptist. His message: "The Kingdom of heaven is at hand". Chap. 3: 1-12.
 - b) **Baptized.** His baptism initiates Him in His work. He is qualified by the Holy Spirit, and announced to be the "Son of God". The three persons of the Trinity are evident. Chap. 3: 13-17.
 - c) **Tempted.** Three temptations. Quote the answers. Victory over the devil. Chap. 4: 1-11.
 - d) **Retirement in Galilee.** Chap. 4: 12-16.

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II. PUBLIC MINISTRY OF THE ROYAL MESSIAH.

Chap. 4:17—Chap. 16:20.

- 7 (1) **His Message:** "Repent ye: for the kingdom of heaven is at hand". Chap. 4:17.
 - a) *Repentance:* Three words used for repentance, meaning: a change of mind, a change of heart, and a change of goal.
 - b) *Kingdom of heaven:* The will of God freely obeyed. Of heaven: coming from, conforming to, and destined for heaven.
- (2) **His Workers called:** Simon, Andrew, James, and John. Chap. 4:18-22.
- (3) **His Method:** Teaching, preaching, and healing. Great fame. Chap. 4:23-25.
- (4) **His Teaching:** The Sermon on the Mount. Chaps. 5-7.
 - a) *The Laws of the Kingdom.* Two fundamental principles are to be noticed. First: The spirit of the law counts as well as the letter. Second: Life must be lived "before God" instead of "to be seen of men".
 - 1) Character is the supreme thing in the Kingdom—the beatitudes—spirituality, morality, and martyrdom.
 - 2) Influence: like salt and like light.
 - 3) Laws for life, purity, truth, justice, enemies, alms, prayer.
- 7 (5) **His Power:** Chaps. 8-9. By miracles He proves His authority to establish the Kingdom and to give its laws. He showed His power over disease, evil spirits, natural forces, sin, the human will, and death.
- (6) **His Twelve Servants sent out.** Chap. 9:36—Chap. 10:42.
 - 7 a) *The occasion:* compassion on the shepherdless people.
 - 7 b) *The charge:* with authority over demons and disease, to preach.

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(7) His Difficulties. Chaps. 11-12.

- a) Inquiry of John the Baptist and popular unbelief.
- b) The impenitent cities. Invitation to Rest.
- c) Opposition from Pharisees and Scribes.
- d) Opposition from His own.

(8) His Parables. Chap. 13ff.

- a) Reason for the use of parables is to aid in understanding.
 - b) Interpretation of Parables. A parable is an earthly story with a heavenly meaning. Get the meaning of the earthly story, and the point of comparison, and apply it spiritually.
- The parable of the Sower, the Tares, the Mustard Seed, the Hidden Treasure, the Pearl, and the Net.

(9) His Rejection at Nazareth. Chap. 13: 54—Chap. 16:12.

Followed by Herod's murder of John the Baptist. Miracles and rejection by the leaders in Jerusalem and Galilee. Christ exposes their hypocrisy and wickedness.

(10) His Confession by Peter. Chap. 16: 13-20. (Memorize)

- a) Result of the Messiah-King's preaching, teaching, and healing. Peter's confession rests on the evidence of the words and works of Jesus. Christ's ministry has reached its aim. "Thou art the Messiah, the Son of the living God".
- b) The Church is here mentioned for the first time. Its foundation is Peter's confession. It is the organism that is to propagate the kingdom of God.
- c) The "Power of the Keys" is given to Peter as representing the Apostles. That all the Apostles are meant is plain from John 20: 19-23.

III. SUFFERING AND DEATH OF THE ROYAL MESSIAH. Chap. 16: 21—Chap. 27: 66.

(1) Preliminary. Chap. 16: 21—Chap. 25.

- a) Prediction of His suffering, death, and resurrection. Peter tempts Him.

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- 7 b) *The Transfiguration.* Chap. 17. Jesus is entitled to the glorification of His human nature because of His sinlessness and obedience. Moses and Elijah discuss His coming death with Him. He chooses voluntarily to go to the cross.
- 7 c) *Miracles and Teaching* in the following chapters on faith, taxes, rank, forgiveness, divorce, children, wealth, etc.
- 7 d) *The Triumphal Entry.* Chap. 21. Royal honor. The cleansing of the temple and His authority. Parables. Discourses. Final woes. Weeping over Jerusalem that rejects Him. Predictions and signs of His coming.
- (2) **The Sacrifice of the Messiah-King-Priest.** Chaps. 26-27.
- 7 a) *The Passover changed into the Lord's Supper.* Chapter 26: 1-35. *In alias*
- 7 b) *Gethsemane.* Causes for the agony of Christ. Chapter 26: 36-46.
- c) *Betrayal and arrest.* Chapter 26: 47-56.
- d) *Trial before the Sanhedrin, Cajaphas.* Peter's denials. Chapter 26: 57-75.
- e) *Jesus before Pilate.* Surrendered to be crucified. Chapter 27: 1-32.
- f) *The Crucifixion.* Chapter 27: 33-44.
- g) *Death.* Chapter 27: 45-56. Signs:
- 1) The veil of the temple rent—The realm of religion.
 - 2) Earthquake—The realm of nature.
 - 3) Graves opened—The realm of death.
 - 4) Testimony of the Roman centurion—The realm of the world, mankind.
- h) *Burial.* Chapter 27: 57-66. Joseph of Arimathea. Watch. Tomb sealed.



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IV. VICTORY OF THE ROYAL MESSIAH. Chap. 28.

(1) **The Resurrection.** The empty tomb. Chap. 28: 1-17.

- a) Appearance to Mary Magdalene and the other Mary. Chapter 28: 1-10.
- b) Denial of the resurrection by the Sanhedrin. Chapter 28: 11-15.
- c) Appearance to the eleven in Galilee. Chapter 28: 16, 17.

(2) **The Great Commission.** Chap. 28: 18-20.

- a) Jesus' supreme authority.
- b) World-wide missions: Preaching, baptism, teaching.
- c) His abiding presence.

Message of John the Baptist.
Sect 11 Part 1
Inventor + Author 94
Pupil of Octave Confucius

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MARK. CHRIST THE MIGHTY SERVANT

MARK'S first name was John. His mother's name was Mary, whose house in Jerusalem was one of the meeting-places of the Christians. This suggests comfortable circumstances. He was a cousin of Barnabas. Mark accompanied Paul and Barnabas to Antioch on their first missionary journey. At Perga he left them and returned to Jerusalem. Paul disliked his action so much that he refused to take him on his second journey, and Mark went with Barnabas. The breach was completely healed, however, for later we find him with Paul at Rome, one of the faithful few who stand by Paul. He is Paul's honored "fellow-worker" and a great "comfort" to him, and "useful for ministering".

The Gospel of Mark is the second of the four Gospels and the shortest. The author is strong in description. The Mighty Works of Jesus are pictured very vividly and actively. He moves along rapidly, using the word "straightway" forty-two times. Accordingly he records more miracles than parables. It is the gospel of the Mighty Works of Jesus, the Servant of Jehovah. It was intended for the Roman Christians.

Theme: Christ, the Mighty Servant of Jehovah.

CONTENTS:

- / I. **PREPARATION.** Chap. 1:1-13.
 - (1) **Ministry of John the Baptist.** Chap. 1:1-8.
 - (2) **Baptism and Temptation of Jesus.** Chap. 1:9-13.

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II. GALILEAN MINISTRY. Chap. 1:14—Chap. 8:26.

- (1) **Early ministry at Capernaum.** Message and miracles. Chap. 1:14-45.
- (2) **Opposition.** About forgiveness. Sabbath controversy. Chap. 2:1—Chap. 3:6.
- (3) **More opposition and fame.** The twelve appointed. Parables and miracles. Chap. 3:7—Chap. 7:23.
- (4) **Journeying.** Miracles. Chap. 7:24—Chap. 8:26.

III. CLOSING MINISTRY. Chap. 8:27—Chap. 13:37.

- (1) **Caesarea Philippi.** Peter's confession. Prediction of death. Chap. 8:27—Chap. 9:1.
- (2) **Transfiguration.** Capernaum. Teaching. Chap. 9:2-50.
- (3) **Perea.** Teaching and healing. Chap. 10.

IV. PASSION AND DEATH. Chaps. 11-15.

- (1) **Triumphal entry.** Fig tree. Cleansing of the temple. Chap. 11:1-26.
- (2) **Many questions of the leaders discussed.** Chap. 11:27—Chap. 12:44.
- (3) **Prediction of their doom.** Chap. 13.
- (4) **Betrayal.** The Lord's Supper. Gethsemane. Arrest. Trial. Crucifixion. Burial. Chaps. 14-15.

V. VICTORY OF THE MIGHTY SERVANT OF THE LORD. Chap. 16.

- (1) **Resurrection.** The women. Referred to Galilee. Chap. 16:1-8.
- (2) **Appearances of the risen Lord, and Commission.** Chap. 16:9-18.
- (3) **Ascension.** Chap. 16:19-20.

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LUKE. CHRIST, THE SON OF MAN

L UKE was a physician, a Greek, and a friend and companion of Paul, whom he accompanied on part of his missionary journeys. He accompanied Paul to Rome and remained with him during his imprisonment. During Paul's second imprisonment he was his only companion, showing beautiful devotion to the Apostle. Very little more is known of Luke.

He is the author of the Third Gospel and of the Acts of the Apostles.

Many medical terms are used in his Gospel, as may be expected from a physician. Luke shows a deep interest in the sick, the afflicted, and the poor, indicating his great sympathy. Many miracles of healing are recorded. His poetic temperament led him to record the beautiful hymns of the nativity. Another characteristic of his Gospel is its universality, its worldwide meaning. Jesus is the Savior of the world. Luke's Gospel is the most complete of them all.

Theme: Christ, the Son of Man, the Perfect Man, Savior of the World.

CONTENTS:

I. PREPARATION. Chap. 1—Chap. 4: 13.

- (1) **Introduction to the book.** Chap. 1: 1-4.
- (2) **Annunciation and childhood of John and Jesus.** Chap. 1: 5—Chap. 2: 52.
- (3) **Ministry, and imprisonment of John the Baptist.** Chap. 3: 1-20.
- (4) **Jesus' baptism, His descent from Adam, His temptation.** Chap. 3: 21—Chap. 4: 13.

II. JESUS' MINISTRY. Chap. 4: 14—Chap. 19: 48.

- (1) **In Galilee.** Chap. 4: 14—Chap. 9: 50.
 - a) *Visit to Nazareth*, miracles in Capernaum, healing of the sick, tour through Galilee, call of four disciples. Chapters 4: 16—5: 16.
 - b) *Opposition*. Sabbath controversy. Chapters 5: 17—6: 11.
 - c) *Appointment of the twelve*. Sermon. Chapter 6: 12—49. ~
 - d) *At Capernaum*. Nain. Miracles of healing and parables. Chapters 7: 1—8: 56.
 - e) *Sending out of the twelve*. Peter's confession. Transfiguration. Chapter 9: 1—15.
- (2) **In Judea and Perea.** Chap. 9: 51—Chap. 19: 48.
 - a) *From Galilee to Bethany*. Rejection by the Samaritans. Mission of the Seventy. Prayer. Chapters 9: 51—11: 13.
 - b) *Denunciation of the Pharisees, teaching and parables*. Chapters 11: 14—18: 30.
 - c) *Final Journey to Jerusalem*. Prediction of His death. Triumphal Entry. Chapters 18: 31—19: 48.

III. JESUS' SUFFERING AND DEATH. Chaps. 20-23: 56.

- (1) **Teaching concluded.** Prediction of doom. Chaps. 20-21.
- (2) **Last Supper.** Gethsemane. Betrayal. Peter's denial. Trial. Chaps. 22-23.
- (3) **Crucifixion, death, and burial.** Chap. 23.

IV. JESUS THE SAVIOR VICTORIOUS. Chap. 24.

- (1) **Resurrection.** Chap. 24: 1-12.
- (2) **Appearances and last words.** Chap. 24: 12-49.
- (3) **Ascension.** Chap. 24: 50-53.

JOHN. CHRIST THE WORD

JOHN the Apostle, was a son of Zebedee and a brother of James who was martyred under Herod Agrippa. They were fisherman by occupation. John the Baptist pointed out Jesus as the Lamb of God to him and Andrew. While John was fishing with James, Jesus called them to follow him. Jesus called them Boanerges, sons of thunder, because of a trait of vehemence in their character. They belonged to the inner circle of Christ's friends.

John was the disciple "whom Jesus loved". He was one of the three intimates. He was present when Jesus raised Jairus' daughter, at the transfiguration, and in Gethsemane. Jesus, on the cross, commended his mother to John's care. After the ascension John was one of 120 in the upper room. After Pentecost he labored with Peter in missionary work and visited Samaria. During the persecution he remained in Jerusalem. Perhaps he later labored at Ephesus, and finally was exiled to Patmos for the Word of God and the testimony of Jesus. He probably was freed, and returned to Ephesus where he died.

John wrote five New Testament books: the Gospel, three Epistles, and the Book of Revelation.

In his Gospel John records the self-revelation of Jesus as the Incarnate Son of God, and Savior of the World. He states the aim of his writing in chapter 20: 30, 31, "Written that ye may believe that Jesus is

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the Christ, the Son of God; and that believing, ye may have life in His Name."

Theme: Christ the Word, the incarnate Son of God, Savior of the world.

CONTENTS:

I. FOREWORD. Chap. 1:1-18. Christ, the Word, existed before creation. The second person in the Holy Trinity, whose office it is to reveal God, is therefore called "the Word". He became incarnate to reveal God and to impart salvation to those who believe. Faith and unbelief manifested.

II. TESTIMONIES OF JOHN THE PABTIST AND OF JESUS HIMSELF. Chap. 1:19—Chap. 2:11.

- (1) John's testimony that Jesus is the Lamb of God. Chap. 1:19-34.
- (2) Jesus' testimony to John, James, Philip, Nathanael, and by miracle. Chap. 1:35—Chap. 2:11.

III. PUBLIC MINISTRY. Chap. 2:12—Chap. 12:50. Christ's self-revelation in acts and discourses.

- (1) Cleansing of the temple and conversation with Nicodemus. Chap. 2:12—Chap. 3:21.
- (2) John the Baptist's testimony of Christ's superiority. Chap. 3:24-36.
- (3) Conversation with the Samaritan woman and healing of the nobleman's son. Chap. 4:1-54.
- (4) Self-revelation of Christ as the Author and Sustainer of life in the healing of the impotent man and the feeding of the five thousand. The "Bread of Life". These lead again to the manifestation of faith and unbelief. The crisis at Capernaum. Chaps. 5-6.
- (5) Opposition.
 - a) Christ reveals Himself as the life of the world and the water of life. Officers are sent to arrest Him. Chapter 7.

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- b) *The adulterous woman becomes the occasion for renewed opposition.* He declares Himself to be the light of the world and they seek to stone Him. Chapter 8.
- c) *The healing of the blind man by the good shepherd that lays down his life for his sheep.* They are full of unbelief and rage. Chapters 9: 1—10: 21.
- d) *The raising of Lazarus, showing Him to be the resurrection and the life,* leads some to faith, and others to plan to kill Him. Chap. 10: 22—42.
- e) *Enemies plan to kill Him.* Mary anoints Him. The Greeks seek Him. The multitudes turn away in unbelief. Chapters 11: 55—12: 50.

IV. PRIVATE MINISTRY. Chaps. 13-17. Christ's self-revelation to His disciples.

- (1) **At the Passover.** Lesson in service. Announcement of His death. Chap. 13.
- (2) **Final discourses.** Chaps. 14-16.
- (3) **Christ's high-priestly intercessory prayer.** Chap. 17.

V. SUFFERING AND SACRIFICIAL DEATH. Chaps. 18-19.

- (1) **Betrayal, arrest, and trial.** Chap. 18: 1—Chap. 19: 16.
- (2) **Crucifixion, death, and burial.** Chap. 19: 17—Chap. 42.

VI. VICTORY OVER DEATH. Chaps. 20-21.

Resurrection and appearances.

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ACTS. THE PRIMITIVE CHURCH

ACTS, also called The Acts of the Apostles, was written by Luke (see Gospel of Luke), and like the Gospel, addressed to Theophilus. It was destined for the Greeks. Luke's purpose in writing the book is plain from Chap. 1:1 and 8. He wrote his Gospel to give certainty to the things Jesus began to do and to teach until His ascension, and this book of the things Jesus continued to do and to teach through the Holy Spirit, through the Apostles, and the Church. Chapter 1:8: "Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth". Acts is a continuation of the Gospel of Luke.

The book centers around Peter, the Apostle to the Jews, and Paul, the Apostle to the Gentiles, and records the establishment of the Church in various centers, ending in Rome, the center of the world.

CONTENTS:

I. ESTABLISHMENT OF THE CHURCH AT JERUSALEM, in Judea and Samaria. Chap. 1:1—Chap. 8:25.

- (1) **The Church at Jerusalem.** Chap. 1:1—Chap. 7.
 - a) *Preparation*
 - 1) The charge: "Be my witnesses". The order: Jerusalem, Judea, Samaria, and the uttermost parts of the earth. Waiting. Chap. 1.
 - 2) Equipment: Outpouring of the Holy Spirit. Signs. Power. Chap. 2:1-4.

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- b) *The Church Founded.* Peter's sermon: witnessing and its effect. Chap. 2: 5-47.
 - 1) Peter's interpretation of the situation. Chap. 2: 14-36.
 - 2) Results: three thousand converts. The first Christian Church. Chap. 2: 37-41.
 - 3) The character of the Church: Doctrine. Love. Communism. Growth. Chap. 2: 42-47.
- c) *Difficulties.*
 - 1) Opposition of the Sadducees against the doctrine of the resurrection. Chap. 4.
 - 2) The question of property. Voluntary communism. Chap. 4.
 - 3) Church discipline exercised. Ananias and Sapphira. Chap. 5: 1-16.
 - 4) The first persecution by the leaders. Chap. 5: 17-42.
 - 5) Crisis in the Church. Deacons elected. Chap. 6: 1-7.
 - 6) The first martyr: Stephen. Paul present. Chap. 6: 8—Chap. 7.
- (2) **The Church in Judea and Samaria.** Chap. 8: 1—Chap. 11: 18.
Persecutions scattered the Christians through Judea, Samaria, and neighboring regions. The apostles remained at Jerusalem. Chap. 8: 1-3.
 - a) *Philip.*
 - 1) At Samaria. Simon the Sorcerer. (Simony.) Peter and John. Chap. 8: 4-25.
 - 2) On the road to Gaza. Ethiopian Eunuch. Chap. 8: 26-40.
 - b) *Paul's Conversion.* Of great importance for the spread of the Gospel. Vision of Jesus. Blinded. Healed and baptized. Preaching at Damascus and Jerusalem. Rest for the churches. Chap. 9: 1-31.

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c) Peter.

- 1) At Lydda. Æneas. Converts. Chap. 9: 32-35.
- 2) At Joppa. Dorcas raised. Converts. Chap. 9: 36-43.
- 3) At Cæsarea. Cornelius. Gentile. Visions. Chapter 10: 1-48.
- 4) At Jerusalem. Peter justifies admission of the Gentiles. Chap. 11: 1-18.

II. ESTABLISHMENT OF THE CHURCH AMONG THE GENTILES: the uttermost parts of the earth. Chap. 11: 19—Chap. 28.

- (1) **At Antioch.** Barnabas and Saul for one year. "Christians". Chap. 11: 19-30. (Herod Agrippa kills James and imprisons Peter, and pays the penalty for his crimes while Christianity prospers. Chap. 12.)
- (2) **First Missionary Journey.** Paul, Barnabas, and John Mark. Chap. 12: 25—Chap. 14.
 - a) *Antioch in Syria.* Call of the Holy Spirit. Missionaries sent. Chap. 13: 1-3.
 - b) *Cyprus.* Elymas. Sergius Paulus. Chap. 13: 4-12.
 - c) *Antioch in Pisidia.* Converts. Persecution. Cast out. Chap. 13: 13-50.
 - d) *Iconium.* Divided. Fled. Chap. 13: 51—14: 7.
 - e) *Lystra.* Taken for Mercurius and Jupiter. Paul stoned. Chap. 14: 8-20.
 - f) *Derbe.* Preaching and teaching. Many disciples. Return to Lystra, Iconium, and Antioch, and organization of the churches by the appointment of elders. Chap. 14: 20-23.
 - g) *Perga in Pamphylia* To Antioch to report to the church. Chap. 14: 24-28.

Judaizers challenge the Gentile campaign at Antioch. Appeal to Jerusalem. First Christian Synod. The victory for Paul and Barnabas is joyfully received at Antioch. Circumcision not needed. Abstain from four things. Which? Chap. 15: 1-35.

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- (3) **Second Missionary Journey.** Into Europe. Chap. 15: 36—Chap. 18: 22.
Breach between Paul and Barnabas about John Mark. Paul takes Timothy. Barnabas takes Mark. Chap. 16: 36-41.
- a) *Philippi.* After being prevented by the Spirit to preach in Asia at Troas Paul has the vision of the Macedonian man, and proceeds to Philippi. Lydia is the first European convert. The damsel. The Jailer. Roman citizenship. Chap. 16.
 - b) *Thessalonica.* Three sabbaths in the synagogue. Persecution. Chap. 17: 1-9.
 - c) *Berea.* Many Greek and Jewish converts. Opposition. Chap. 17: 10-16.
 - d) *Athens.* Idolatry. "Unknown God". Areopagus. Chap. 17: 16-34.
 - e) *Corinth.* Aquila and Priscilla. One year and six months. Christianity recognized by the Roman governor. Chap. 18: 1-17.
Return to Antioch by way of Ephesus and Cæsarea. Chap. 18: 18-22.
- (4) **Third Missionary Journey.** Chap. 18: 23—Chap. 20: 3. Paul passed through Galatia and Phrygia again to strengthen the disciples. Chap. 18: 23.
- a) *Ephesus.* Apollos was there before him. Paul stayed three years. Great results. Opposition. Demetrius. Chap. 18: 24—19: 41.
 - b) *Troas.* Eutichus raised from the dead. Chap. 20: 1-12.
 - c) *Miletus.* Affectionate farewell of the Ephesian elders. Chap. 20: 13-38.
 - d) *Tyre.* Stay of seven days. Chap. 21: 1-6.
 - e) *Cæsarea.* Stay with Philip the evangelist. Agabus' prediction of bonds. Chap. 21: 7-14.
 - f) *Jerusalem.* Mobbed. Rescued. Address. Roman citizenship saves him from scourging. Before the Sanhedrin. Sent to Cæsarea. Chap. 21: 15—23: 35.

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III. PAUL THE PRISONER OF JESUS CHRIST. Chaps. 24-28.

- (1) **At Caesarea.** Chap. 24: 1—Chap. 26: 32.
 - a) *Before Felix.* Chap. 24.
 - b) *Before Festus.* Chap. 25: 1-12.
 - c) *Before Herod Agrippa.* Chap. 25: 13—26: 32. To Rome.
- (2) **On the Way to Rome.** Chap. 27: 1—Chap. 28: 15.
 - a) *From Cæsarea to Myra.* Chap. 27: 1-5.
 - b) *From Myra to Fair Havens.* Chap. 27: 6-8.
 - c) *From Fair Havens to Malta.* Chap. 27: 9—28: 10.
 - d) *From Malta to Rome.* Chap. 28: 11-15.
- (3) **At Rome.** Chap. 28: 16-31.
 - a) *First interview with the Jews at his own house.* Chap. 28: 16-22.
 - b) *Second interview with the Jews.* Chap. 28: 23-28.
 - c) *Two years later he is still a prisoner, but preaching.*

For further details of Paul's life see Romans.

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ROMANS. JUSTIFICATION BY FAITH

ROMANS is the first of the twenty-one Epistles in the New Testament. Thirteen of these twenty-one were written by Paul, and are generally called the Pauline Epistles.

Paul was born at Tarsus of Hebrew parents, and received a Jewish education, and may have visited a Greek school there. Next he was sent to Jerusalem to study under Gamaliel. At Stephen's death he was present. He was a leader in the persecution of the Christians. On the way to Damascus he was converted. Then he spent three years in Arabia for meditation and returned to Damascus. He fled from the enmity of the Jews to Jerusalem and from there to Tarsus. He served the church there for a year. Directed by the Holy Spirit he became the great Apostle for the Gentiles. He made three great missionary journeys to spread the Gospel in the Gentile world. Opposition of the Jews led to his imprisonment. His appeal to Cæsar as a Roman citizen led to his journey to Rome and his trial and acquittal. After visiting Asia and Macedonia he was re-arrested at Nicopolis, condemned, and beheaded.

With his Hebrew religion, his Greek culture, and his Roman citizenship, he was providentially prepared to be the chief of the Apostles, a mighty instrument for the spread of the Gospel and the extension of the Church.

Rome, at this time, with its suburbs, was a city of

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about 800,000 inhabitants, people of various races. The Jews, who numbered some 30,000, were despised, and sometimes dreaded. The city, founded in 745 B. C., was the capital of the Roman Empire. Nero was on the throne.

The Church at Rome originated probably through converted Jews after returning from Jerusalem at the time of Pentecost. The majority of the members were Gentile Christians.

The occasion for the writing of the Epistle to the Romans was Paul's plan to visit Rome and to prepare the way for his coming. He wrote from Corinth, and sent the letter by Phoebe, a deaconess of Cenchrea.

Theme: God's Way of Salvation for Sinful Man.

CONTENTS:

I. INTRODUCTION AND THEME. Chap. 1:1-17.

- (1) Address and greeting. Chap. 1:1-7.
- (2) Thanksgiving and prayer. Chap. 1:8-12.
- (3) Desire to preach the Gospel at Rome. Chap. 1:13-15.
- (4) Theme: "The Gospel". Chap. 1:16-17.

II. UNIVERSAL GUILT AND NEED OF RIGHTEOUSNESS. Chap. 1:18—Chap. 3:20.

- (1) The Gentiles. Light of nature and conscience. Terribly guilty. Chap. 1:18-32.
- (2) The Jews. Light of revelation. Privileged, rather more guilty. Chap. 1:33—Chap. 3:20.

The whole world is guilty, in need of righteousness. "There is none righteous".

III. RIGHTEOUSNESS PROVIDED BY GOD. Chap. 3:21—Chap. 5:21.

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- (1) **Redemption in the blood of Jesus Christ.** The Cross. The righteousness of Christ imputed to the believer. Justification by faith. Chap. 3: 21-30.
- (2) **This way is taught in the Old Testament.** Examples: Abraham and David. Chap. 3:31—Chap. 4: 25.
- (3) **It is the basis of a Christian experience rich in fruits.** Chap. 5: 1-11.
- (4) **It is the same principle of moral government on which God dealt with Adam as representative head.** Chap. 5: 12-21.

IV. THREE OBJECTIONS REFUTED. Chap. 6:1— Chap. 7:25.

- (1) **Does justification by faith lead to continuance in sin?** No. Vital union with Christ leads to a new life. Chap. 6: 1-14.
- (2) **Does deliverance from the law deliver from moral obligation?** No. The believer devotes himself to the will of God. Chap. 6:15—Chap. 7: 6.
- (3) **Is the law then an evil thing?** No. The law cannot save, not because it is evil, but because man cannot keep it. Chap. 7: 7-25.

V. SANCTIFICATION AND GLORIFICATION AS-SURED. Chaps. 8-11.

- (1) **Basis of it in justification by faith:** Christ's redemptive work. The chosen will be sanctified and glorified. Chap. 8.
- (2) **Israel's rejection.** Chap. 9: 1—Chap. 11.
 - a) *The promise was not to the whole nation, but only to the elect, the true seed of Abraham.* Chap. 9: 1-13.
 - b) *The doctrine of sovereign election.* Chap. 9: 14-29.
 - c) *The rejection of the Jews is due to their rejection of the way of salvation.* Chap. 9: 30—10: 31.
 - d) *Their rejection is not complete.* The final conversion of the Jews is coming. Chap. 11.

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VI. PRACTICAL PART. Chaps. 12-15: 13.

- (1) **Self-dedication to God and Christian life** in the individual, church, and social spheres. Chap. 12.
- (2) **Subjection to authority** and motives for Christian morality. Chap. 13.
- (3) **Consideration of weak brethren** in indifferent things and Christian liberty. Chap. 14.
- (4) **Mutual helpfulness and unity are enjoined.** Chap. 15: 1-13.

VII. CONCLUSION. Chap. 15: 14—Chap. 16.

Personal messages, warnings, and salutation.

Memorize Chap. 1: 16, 17; 7: 20-25; 8: 14, 22, 23, 38, 39.

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I CORINTHIANS. THE CHURCH

CORINTH was one of the largest and most important cities of Greece, situated on the isthmus between the Ionian and Ægean Seas. It was an important commercial center between Asia and the West. In 146 B. C. the Romans destroyed it. Julius Cæsar, in 46 B. C., rebuilt it, and it became the capital of Achaia. Wealth and a cosmopolitan population led to idleness and vice, so that Corinth became notorious for it. Morally it was a bad city. It numbered about 600,000 inhabitants.

The Church at Corinth was organized by Paul on his second missionary journey, when he stayed there for a year and a half with Acquila and Priscilla. At first he preached in the synagogues, and later in the house of Justus. Apollos continued Paul's work. The church at Corinth prospered. The members were mostly Gentiles.

The Epistle. While Paul was staying at Ephesus, he was disturbed about conditions in the Corinthian church. They had written him for information regarding marriage and social purity. A deputation also had been sent to Paul, and rumors of divisions had reached him, also of laxity in morals. Therefore he wrote this first epistle to them to deal with all these matters.

This Epistle reflects the condition of life in the Gentile churches.

CONTENTS:

- I. INTRODUCTION. Chap. 1:1-9.
Address, greeting, and thanksgiving.

HELPS FOR BIBLE STUDY

II. CONDEMNATION OF PARTY SPIRIT in the Church. Chap. 1:10—Chap. 4:21.

Factions had arisen through following certain leaders.

- (1) **The Paul-party**—probably simple followers of the Cross.
- (2) **The Apollos-party**—lovers of oratory.
- (3) **The Peter-party** — probably conservative Jewish Christians.
- (4) **The Christ-party**—possibly the ultra-pious with spiritual pride.

He condemns this spirit as forbidden by the character of Christ. Chap. 1:13-31.

Partisanship glories in man, the Gospel is God's wisdom. Chap. 2:1—Chap. 3:23.

Paul points to his own example. Chap. 4.

All believers are dependent on Christ, ministers are subordinate to Christ alone.

III. EXERCISE OF CHURCH DISCIPLINE. Chaps. 5-6.

- (1) **A flagrant case of immorality.** Cast out the impure to save the man and to purify the Church. Chap. 5.
- (2) **Keep out of non-Christian courts.** Disputes are to be settled among themselves. Chap. 6:1-11.
- (3) **Abstain from fornication.** Chap. 6:12-20.

Church discipline has a twofold purpose: to save the person and to purify the Church.

IV. MARRIAGE AND DIVORCE. Chap. 7.

No divorce is necessary in mixed marriages if the unbeliever is willing to abide. If not, there is no blame to the believer.

V. FOOD OFFERED TO IDOLS. Chap. 8:1—Chap. 11:1.

- (1) **Self-denial must control Christian liberty.** Chap. 8.
- (2) **Paul adduces his own example.** Chap. 9.
- (3) **Avoid the appearance of participating in the recognition of the idols.** Chaps. 10-11:1.

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VI. PROPER OBSERVANCE OF THE LORD'S SUPPER.

Chap. 11: 2-34.

- (1) The place of woman in church assemblies. Chap. 11: 2-15.
- (2) Disorder at the Lord's table. Chap. 11: 17-34.

VII. MIRACULOUS GIFTS. ^{"Spiritual Gifts."} Charis-mata. Chaps. 12-14.

- (1) Gifts are different, but the Spirit is the same. One body and many members. Chap. 12.
- (2) "The greatest of these is Love". Chap. 13.
- (3) Prophecy is superior to the speaking with tongues. Chap. 14.

VIII. THE RESURRECTION OF THE BODY. Chap. 15.

- (1) The resurrection of Christ is essential to the Gospel. Chap. 15: 1-11.
- (2) The resurrection of Christ is the pledge of our resurrec-tion. Chap. 15: 12-34.
- (3) The nature of the resurrection body. Chap. 15: 35-58.

IX. CONCLUSION. Chap. 16.

Directions about collections, and personal matters.

Memorize Chaps. 1:9; 13:9-13; 14:32-33; 15:55-58.

W. A. Nest

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II CORINTHIANS. THE CHURCH

SECOND CORINTHIANS was written to follow up the first letter. Paul was somewhat uneasy about its reception. He had written rather sternly about the divisions in the church and the case of the incestuous person. He feared that they might resent what he had written and that the cause of the Gospel might suffer on account of it. Even the report of Titus does not relieve him of his anxiety. The church as a whole had taken kindly to his previous letter and had repented. Paul rejoiced in that. His enemies, the Judaizers, however, had increased their efforts to undermine Paul's apostolic authority and claimed that he was changeable and cowardly, and had not shown himself an Apostle by his works.

Paul wrote this letter, therefore, for the twofold purpose: to express his gratitude and joy for the way in which the majority of the Christians had received his first letter and to defend his apostleship against his Judaistic opponents.

CONTENTS:

I. INTRODUCTION. Chap. 1:1-11.
Salutation and thanksgiving.

II. REVIEW OF PAUL'S RELATION WITH THE CORINTHIANS. Chap. 1:8—Chap. 7.

- (1) Defense of the charge of changeableness. Chap. 1:12—Chap. 2:13.
- (2) Discussion of the apostleship: its power, difficulties, hope, impulse, and aim. Chap. 2:14—Chap. 6:10.

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(3) **Appeal to treat him with affection.** Chap. 6:11—Chap. 7:4.

(4) **The mission of Titus cause for joy.** Chap. 7:5-16.

III. DIRECTIONS CONCERNING THE JUDEAN SAINTS. Chaps. 8-9.

(1) **The example of the Macedonians.** Chap. 8:1-7.

(2) **The example of Christ:** became poor to make them rich. Chap. 8:8-15.

(3) **He commends Titus and urges liberality.** Chap. 8:16—Chap. 9.

IV. DEFENSE OF HIS APOSTLESHIP. Chaps. 10-13.

(1) **The field of his mission included the Corinthians.** Chap. 9:1-18.

(2) **He defends his loyalty to the Cross of Christ.** He was not deceitful when he refused support from them. His glorying.

He does not seek gain for himself. Chap. 9:19—Chap. 12:18.

V. CONCLUSION. Chap. 12:19—Chap. 13:13.

Warnings, his coming visit, salutation, and benediction.

The Epistle is one of the most personal, least doctrinal, and least systematic of the Pauline Epistles.

GALATIANS. *Judaizing Christians* CHRISTIAN LIBERTY

GALATIANS is addressed to "the churches of Galatia". There is difference of opinion whether these were the churches of Galatia, the Roman province, founded on Paul's first journey (Acts 13—14), or in Galatia proper, evangelized on the second journey. The individual churches cannot be identified. These churches were largely composed of Gentile Christians with a Jewish Christian element.

Judaizing Christians urged the Galatians to add circumcision and the Mosaic Law to the Gospel. This was the opposite of Paul's teaching. Hence, they assailed Paul's authority and denied that he was a true Apostle.

The aim of the Epistle, therefore, as is evident from its contents, is twofold: to defend his apostolic authority, and to expose the Judaistic error and to defend the doctrine of justification by faith. The Epistle is very much like that to the Romans: no justification by the works of the law. The Mosaic law is not binding on the Christians. The Epistle is one of the most controversial writings of Paul. It abounds in strong feeling and vigorous argument. The contrasts are striking: grace and ritual, faith and works, fruits of the Spirit, and works of the flesh.

Theme: Christian Liberty.

CONTENTS:

I. INTRODUCTION. Chap. 1:1-10.

(1) Greetings, but not the usual thanksgiving and praise.
Chap. 1:1-5.

HELPS FOR BIBLE STUDY

- (2) **Occasion of the letter:** the Galatians are falling away from the true Gospel. Chap. 1:6-10.

II. DEFENSE OF PAUL'S APOSTOLIC AUTHORITY. Chap. 1:11—Chap. 2:21.

- (1) **Called by Christ Himself and the Gospel received by revelation.** Chap. 1:11-24.
- (2) **The apostles agreed with him** and recognized him and admitted his mission to the Gentiles and he even rebuked Peter. Chap. 2:1-21.

III. DEFENSE OF THE DOCTRINE OF JUSTIFICATION BY FAITH ALONE. Chaps. 3-4.

- (1) **Their own experience is:** salvation through faith. Chap. 3:1-5.
- (2) **It is the teaching of Scripture.** Chap. 3:6-29.
- (3) **Analogy of the minor son, Judaism, and Christianity at the age of majority.** Chap. 4:1-11.
- (4) **Appeal to their affection for him.** Chap. 4:12-20.
- (5) **Illustration of Hagar and Sarah and their sons.** Chap. 4:21-31.

IV. PRACTICAL APPLICATION OF THE DOCTRINE OF FREEDOM FROM THE LAW. Chaps. 5-6:10.

- (1) **Hold fast to Christian liberty, not license.** Chap. 5:1-18.
- (2) **The works of the flesh and the fruits of the Spirit are contrasted.** Chap. 5:19-26.
- (3) **The way to treat the erring and weak.** Sowing and reaping. Chap. 6:1-10.

V. CONCLUSION. Chap. 6:11-18. In Paul's own handwriting.

- (1) **Summary of his teaching.** Chap. 6:11-17.
- (2) **Benediction.** Chap. 6:18.

Memorize Chaps. 2:19-20; 5:1, 19-21, 22-23.

HELPS FOR BIBLE STUDY

EPHESIANS. THE CHURCH

EPHESIANS is addressed by Paul to "the saints that are at Ephesus and the faithful in Christ Jesus". Most probably this Epistle, that is general in character, was a circular letter intended for the group of churches of which Ephesus was the principal one.

Ephesus was the capital of the province of Asia, a wealthy commercial city. The temple, with the image of Diana, was the center of her worship.

The church of Ephesus was founded on Paul's third missionary journey (See Acts).

The general character of the Epistle to the Ephesians is evident from the fact that no personal salutations are found, although Paul was well-known there, nor any local reference made, nor any personal matter mentioned.

The great likeness of this Epistle with that to the Colossians has led to their being called twin-letters.

CONTENTS:

I. INTRODUCTION. Chap. 1:1-2.

Address and Salutation.

II. THE CHURCH'S HEAVENLY CALLING. Chaps. 1-3.

(1) Origin of the Church in God's eternal election, effected by Christ's work, sealed by the Holy Spirit. Chap. 1.

(2) The elect are delivered out of sin by grace and are united, Jew and Gentile, through Christ into one spiritual temple. Chap. 2.

(3) Paul is commissioned by God to make the mystery known to mankind and prays that they may realize what God has prepared for them. Chap. 3.

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III. THE CHURCH'S EARTHLY CONDUCT. Chap. 4.

- (1) Maintain its unity with its gifts and offices. Chap. 4: 1-16.
- (2) Abstain from the old vices and practice the virtues of the new life. Chap. 4: 17-32.
- (3) Sanctify social relations: husbands and wives like Christ and the Church; parents and children; masters and servants. The regeneration of social relations. Chap. 5: 1—Chap. 6: 9.
- (4) The Christian warfare. The whole armor of God. Chap. 6: 10-20.

IV. CONCLUSION. Chap. 6: 10-24.

Tychicus coming. Double salutation.

Memorize Chaps. 1: 3-4; 2: 13; 3: 14-19; 6: 13-17.

Epistles of Paul to the Minister
On Earth
Ministering God's Word
On Earth
Personal character - no
personal salvation.

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PHILIPPIANS. THE MIND OF CHRIST

PHILIPPI was a city in Macedonia, named after Philip the Second. After the Roman conquest, a Roman colony settled there. The privileges of such a colony attracted many to settle there, and it became the chief city of Macedonia.

The Church at Philippi was founded by Paul on his second missionary journey. Lydia, the damsel, and the jailer were some of his converts. Most of the members were Greek and Roman Gentiles. The fact that there was no synagogue indicates that there were few Jews. Paul visited the church later again.

The Philippian church was diligent in the work of the Lord, and faithfully devoted to Paul and liberal towards him. It was an ideal church.

The occasion for the writing of this Epistle was the sickness of Epaphroditus of Philippi, who had brought Paul a contribution from the Philippian church to Rome. Epaphroditus had fallen sick, and after his recovery he was anxious to go home. Paul uses the opportunity to send a letter to his beloved Philippians to acknowledge the gift and to tell about himself, to warn against error and to exhort them to be joyful in adverse circumstances.

It is the most personal of Paul's letters, and shows his great love for them. It is a love letter.

CONTENTS:

- I. INTRODUCTION. Chap. 1:1-2.
Writers, readers, and salutation.

HELPS FOR BIBLE STUDY

II. PAUL'S CIRCUMSTANCES AND FEELINGS. Chap. 1: 3-26.

- (1) His gratitude for their faithfulness. Chap. 1: 3-8.
- (2) His prayer for their sanctification. Chap. 1: 9-11.
- (3) His experiences, feelings, and desires. Chap. 1: 12-26.

III. EXHORTATIONS FOR IMITATION OF THE MIND OF CHRIST. Chap. 1: 27—Chap. 2: 18.

- (1) Appeal for spiritual unity by self-denial. Chap. 1: 27 —Chap. 2: 4.
- (2) Christ the pattern in His self-emptying: unselfish love, humiliation unto exaltation. The heart of Christian living. Chap. 2: 5-18.

IV. PAUL'S EFFORTS FOR THEM. Chap. 2: 19-30.

He will send Timothy, hopes himself soon to come, and meanwhile sends Epaphroditus.

V. EXHORTATION AND WARNING. Chap. 3.

- (1) Exhortation joyfully to pursue the Christian life unto its reward.
- (2) Warnings against Judaizers, worldliness, and licentiousness.

VI. CONCLUSION. Chap. 4.

- (1) Exhortation to joy, contentment, and holiness. Chap. 4: 1-9.
- (2) Acknowledgement of the gift in joy of their love. Chap. 4: 10-20.
- (3) Salutation and benediction. Chap. 4: 21-23.

Memorize Chap. 2: 5-11.

concerns Lydia - sister
Recursion - business of Epaphroditus
1. acknowledgement
2. Warning
3. Epaphroditus

COLOSSIANS. CHRIST'S PRE-EMINENCE

COLOSSE was a city of Phrygia in Asia Minor. Originally on a trade route, it was an important city, but when the road shifted it lost its significance. It was beautifully situated.

The Church at Colosse was probably founded by Epaphras. Paul himself had never preached here. The church consisted of Gentile Christians, as is evident from the fact that no reference to any Jews is made in the Epistle. Philemon was a member of it.

The occasion for the writing of this Epistle was the information brought by Epaphras that the Judaistic Christians had come to overthrow the faith of the Colossians. The heresies present in the church were: neglect of the body, asceticism, and the mediation of angels. The Epistle is Christological.

Theme: Contained in the key-word: "The Pre-eminence of Christ".

CONTENTS:

I. INTRODUCTION. Chap. 1: 1-13.

Salutation, thanksgiving, and prayer.

II. DOCTRINAL SECTION. Chap. 1:14—Chap. 2:19.
The preeminence of Christ.

(1) His preeminence in His relation to the Father, the universe, and the Church. Chap. 1:14-29.

(2) His preeminence over against all errorists. Rooted in Christ they must avoid evil practices and the worship of angels. They had died to the old life. Chap. 2:1-19.

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III. PRACTICAL EXHORTATIONS. Chap. 3:1— Chap. 4:6.

- (1) **Risen with Christ**, they must "put on the new man".
Chap. 3:1-17.
- (2) **Social duties**: parents and children; masters and servants. Chap. 3:18—Chap. 4:1.
- (3) **Religious duties and conduct toward the unconverted**.
Chap. 4:2-6.

IV. CONCLUSION. Chap. 4:7-18.

- (1) **Tychicus will tell them about Paul**. Onesimus, the converted slave of Philemon, is also coming. Chap. 4:7-9.
- (2) **Greetings and salutation**. Chap. 4:10-17.
- (3) **Paul's autographic salutation and benediction**. Chap. 4:18.

Memorize Chap. 1:12-20.

1. **Glory in tribulation**:

1. neglect of body

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2. asceticism

I THESSALONIANS. ESCHATOLOGY

THESSALONICA, now called Salonike, on the Gulf of that name, was the capital of one of the four districts of Macedonia. It was a large industrial center. The Jews had a synagogue there.

The Church at Thessalonica was founded by Paul on his second missionary journey. He was driven from the city by persecuting Jews. He passed on to Berea and Athens. From Athens he sent Timothy back to Thessalonica to encourage the Christians. Recently Timothy had joined Paul at Corinth and had reported on conditions at Thessalonica. The majority of that church were Gentile Christians.

The occasion for the writing of this letter was the condition of the church. Though persecuted, they clung to their faith. Yet there were some faults to be corrected: /Paul had been slandered, some neglected their daily work under the impression of the nearness of Christ's second coming, some heathen vices persisted, and anxiety was felt for those who had died before the second coming. Some friction also seems to have existed among the church officers.

The Epistle deals with the Second Coming of Christ.

CONTENTS:

I. INTRODUCTION. Chap. 1.

Address, greeting, and thanksgiving for their reception of the Gospel.

HELPS FOR BIBLE STUDY

II. PAUL'S DEFENSE OF HIMSELF. Chaps. 2-3.

- (1) He reminds them of his labors, of his honesty, industry, and love, refuting the charges against him. Chap. 2: 1-12.
- (2) Thanksgiving for their reception of the Gospel. Chap. 2: 13-20.
- (3) His love is shown in sending Timothy and his joy in his good reports. Chap. 3.

III. EXHORTATION TO SANCTIFICATION. Chap. 4: 1-12.

Sex purity. Mutual love.

IV. INSTRUCTIONS CONCERNING THE SECOND COMING OF CHRIST. Chap. 4: 13—Chap. 5: 11.

- (1) Christians dying before the second advent are under no disadvantage. The order of events. Chap. 4: 13-18.
- (2) In view of the second coming he exhorts to Christian living and preparation for Christ's return. Chap. 5: 1-11.
- (3) Directions concerning the life of the Church. Chap. 5: 12-22.

V. CONCLUSION. Chap. 5: 23-28.

Prayer, salutation, and benediction.

Memorize Chaps. 3: 11-13; 4: 13-18.

HELPS FOR BIBLE STUDY

II THESSALONIANS. ESCHATOLOGY

SECOND THESSALONIANS was written soon after the first, also from Corinth. Some more information had come to Paul concerning the conditions in the church. The persecutions seemed to have grown worse, and wrong conceptions about the time of Christ's second coming were entertained, so that some again were idle and others anxious. Hence he wrote this Epistle to encourage them in their persecution, to write about the second advent, and to exhort them to a quiet, sober, and diligent life. The outstanding passage in this Epistle is that concerning the Lawless One, the Antichrist.

CONTENTS:

I. INTRODUCTION. Chap. 1:1-2.

Salutation.

II. THANKSGIVING FOR THEIR FAITH and faithfulness and the assurance that the ungodly will be punished at the second advent. Chap. 1:3-12.

III. THE DAY OF THE LORD AND THE MAN OF LAWLESSNESS. Chap. 2:1-12.

The Day of the Lord is not now present. The apostacy and the man of sin must precede the coming of the Lord.

IV. CONFIDENCE IN THEIR ELECTION AND FAITHFULNESS. Prayer for their comfort. Chap. 2:13-17.

V. PRACTICAL PART. Chap. 3:1-15.

(1) To pray for Paul and to do what he commanded. Chap. 3:1-5.

(2) Exhortation to work diligently, following Paul's example. Chap. 3:6-12.

(3) To exercise censure on the disobedient. Chap. 3:13-16.

VI. CONCLUSION. Chap. 3:16-18.

Autographic attestation and benediction.

Memorize Chap. 2:1-4.

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I TIMOTHY. CHURCH LIFE

TIMOTHY was the son of a Greek father and a Jewish mother, Eunice. Both his mother and his grandmother, Lois, were Christians, perhaps converted on Paul's first missionary journey. Timothy was instructed in the new faith and soon became active in Christian work, so that when Paul met him on his second missionary journey, Timothy was well reported of by the brethren at Lystra and Iconium. Paul, therefore, decided to take him along, and by him and the elders, was ordained to be an evangelist. In order not to offend the Jews he was circumcised. After that he was Paul's co-laborer in Galatia, Troas, Philippi, Thessalonica, Berea, and Corinth. Next he is found with Paul at Ephesus. After that to Corinth, to Asia, and perhaps to Jerusalem. He was with Paul at Rome at the Apostle's imprisonment, and finally in charge of the church at Ephesus, where this pastoral Epistle reached him. He was a young man of modesty and self-denial, physically delicate, and often ailing, a favorite spiritual son of Paul's, and a worthy servant of Jesus Christ.

Timothy's position at Ephesus was a difficult one. False teachers were to be resisted, and they were prominent men in the church, ascetics and deniers of the resurrection of the body. Officials were to be appointed, and the church to be organized. Timothy, being young and timid, needed encouragement in Paul's absence.

It is one of the Pastoral Epistles, so called because they were written to those who had pastoral charge of

HELPS FOR BIBLE STUDY

the church, to give them directions in their work. They contained directions for the external organization of the churches.

CONTENTS:

I. INTRODUCTION. Chap. 1:1-2.

Address and salutation.

II. CHARGE TO RESIST HERESY IN THE CHURCH.

Chap. 1:3-20.

(1) A reminder to counteract heresies. Chap. 1:3-11.

(2) Paul adduces his own example. Chap. 1:12-17.

(3) Charge to be loyal to the truth in the midst of heresy.
Chap. 1:18-20.

III. DIRECTIONS FOR THE LIFE OF THE CHURCH.

Chap. 2:1—Chap. 4:5.

(1) Directions for public intercession and behavior in church meetings. Chap. 2:1-15.

(2) Qualifications required in bishops and deacons. Chap. 3:1-13.

(3) Good order must be in the Church, which is the pillar and ground of the truth. Chap. 3:14—Chap. 4:5.

IV. PASTORAL DIRECTIONS TO TIMOTHY. Chap. 4:6—Chap. 6:19.

(1) His behavior toward the false teachers. Chap. 4:6-11.

(2) The discharge of ministerial duties. Chap. 4:12-16.

(3) Attitude toward individual members of the Church: widows, elders, slaves, heretics, himself, the rich.
Chap. 5:1—Chap. 6:19.

V. CONCLUSION. Chap. 6:20-21.

Appeal and benediction.

Memorize Chap. 3:14-16.

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II TIMOTHY. CHURCH LIFE

SECOND TIMOTHY is Paul's last letter. It was written after he had been arrested a second time. **In the most personal of his letters**. Soon he expects to suffer martyrdom. Many of his friends have left him. Only Luke is with him. He longs for Timothy. He is at the end of his career and sees the crown ahead. He desires to encourage his son Timothy before he departs and urges him to hasten to Rome to his side.

Two of the striking passages of this Epistle are Paul's victorious look backward and forward (Chap. 4: 6-8); and the strongest proof-passage for the inspiration of the Scriptures (Chap. 3: 16, 17).

CONTENTS:

I. INTRODUCTION. Chap. 1: 1-5.

Address, salutation, and thanksgiving.

II. APPEAL TO TIMOTHY. Chap. 1:3-18.

- (1) To stir up the gift, to be bold and faithful. Chap.
1:8-14.

(2) Examples of the faithful and the unfaithful. Chap.
1:15-18. Who were the unfaithful?

III. EXHORTATIONS RESPECTING TEACHING.

Chap. 2: 1—Chap. 4: 8.

- (1) To propagate the truth and to endure hardship.
Chap. 2: 1-13. *Wk*
 - (2) To avoid useless discussion and to teach inspired Scripture. Chap. 2: 14-21.
 - (3) To take care of his own spiritual life. Chap. 2: 22—
Chap. 3: 9. *Wk*

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- (4) To cling to past teachings and to expect sufferings.
Chap. 3:10-17.
- (5) To fulfill the full duty of an evangelist since Paul is leaving. Chap. 4:1-8.

IV. PERSONAL DIRECTIONS. Chap. 4:9-22.

- (1) Come to me to Rome with Mark and cloak and books.
Chap. 4:9-15.
 - (2) Paul's loneliness and trust in the Lord. Chap. 4:16-18.
 - (3) Special greetings and benediction. Chap. 4:19-22.
- Memorize Chaps. 3:16-17; 4:6-8.

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TITUS. CHURCH ORDER

TITUS was a Greek, a convert of Paul. Not much is known about him. He accompanied Paul to the Council at Jerusalem. This gave offense to the Judaizers, but the church agreed with Paul not to circumcise him. He was sent by Paul to Corinth to correct certain abuses, and reported to Paul and was sent back with the second Epistle to the Corinthians. He was left in Crete to superintend the work on that island, and later he is said to have gone to Dalmatia.

Paul wrote this Epistle after his first imprisonment, while Titus was in Crete. It is intended to guide him in the administration of the church, and to warn him against heretics.

CONTENTS:

I. INTRODUCTION. Chap. 1: 1-4.

Salutation and address.

II. CHURCH GOVERNMENT. Chap. 1: 5-16.

- (1) Qualifications for an elder: for oversight and management. Elders must be blameless: in family life, in personal life, and in doctrine. Chap. 1: 5-9.
- (2) Disorderly teachers are to be reproved. Chap. 1: 10-16.

III. INSTRUCTIONS FOR CHRISTIAN CONDUCT.

Chap. 2: 1—Chap. 3: 11.

- (1) Respecting various classes of people: to be "zealous in good works". Chap. 2: 1-14.
- (2) Social duties: obedience to authorities, love to all men. Chap. 3: 1-8.
- (3) Avoid foolish questionings and reject heretics. Chap. 3: 9-11.

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IV. CONCLUSION. Chap. 3:12-15.

- (1) Request that Titus join him at Nicopolis. Chap. 3:12-14.
- (2) Greetings and benediction. Chap. 3:15.

Memorize Chap. 2:11-14.

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PHILEMON. SOCIOLOGY

PHILEMON was a member of the church at Colosse, belonging to the wealthy class. He had slaves, there was a church in his house, and he was kind to the saints. He was most probably a convert of Paul during his ministry at Ephesus, since this letter intimates personal acquaintance. He was a very active convert.

Apphia was probably his wife and Archippus his son.

Paul was a prisoner at Rome when he wrote this personal letter to Philemon about Onesimus.

Onesimus was a slave of Philemon. He had probably stolen and ran away. He fled to Rome, where he met Paul and was converted. Paul would gladly have kept him for the work, but sends him back to Philemon, his master, with this letter. Onesimus ought, as a Christian, to seek the forgiveness of his master. The name Onesimus means profitable, useful. His conversion made him such.

CONTENTS:

I. INTRODUCTION. Vs. 1-7.

Salutation and thanksgiving for Philemon's Christian love and faith.

II. THE PLEA. Vs. 8-21.

Paul has authority as an apostle to command Philemon in respect to Onesimus, but rather appeals on the basis of love. He tells of the change in Onesimus and appeals to Philemon to receive him as a brother, and that Philemon would do "even

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beyond what I say", undoubtedly delicately suggesting that he should set his slave free. Paul is willing to pay what Philemon lost.

III. CONCLUSION. Vs. 22-25.

Request for a lodging, salutation, and benediction.

The spirit of Christianity banishes slavery.

HEBREWS. TYPOLOGY

HEBREWS' author is unknown. From earliest times opinion has been divided. The Epistle is very much unlike Paul's Epistles, and the attempt to explain the differences and yet to maintain Pauline authorship have failed. The writer was not one of the original Apostles, as is evident from Chap. 2: 3, having received the Gospel from others. The omission of any address is also unlike Paul.

Various authors have been suggested by those who deny that Paul wrote it. The most plausible suggestion is that of Barnabas, the mediator between the Jewish Christians and Paul. Others have suggested Apollos, Luke, Clement, Silas, Acquila and Priscilla. The book is anonymous. Origin's statement, that God only knows who wrote it, still holds.

It is addressed to Jewish Christians. The contents clearly show this. The occasion for the writing of this Epistle was the danger of lapsing back into Judaism, apostasy. Persecution from the outside and from the Jews on the one hand, and disappointment in their expectation of the speedy return of Christ, has led to feebleness and the beginnings of apostasy. Hence the author warns them against this danger, and exhorts them to be loyal to Christianity. To do this he shows:

Theme: The Superiority of Christianity over Judaism.

CONTENTS:

I. THE SUPERIORITY OF CHRIST AS MEDIATOR.
Chap. 1: 1—Chap. 4: 16.

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- (1) Christ is superior to prophets and angels. The completion of revelation is in Him, the Son of God: do not neglect this revelation. Chap. 1:1—Chap. 2:4.
- (2) Christ is superior to Moses, as the son is superior to the servant: listen to His voice, as unbelief deprives of the blessings, as shown in Israel. Rest remains through our great High Priest. Chap. 2:5—Chap. 4:16.

II. THE SUPERIORITY OF CHRIST'S PRIESTHOOD OVER THE LEVITICAL PRIESTHOOD. Chaps. 5-7.

- (1) Value of Christ's high-priestly office. He has the qualifications and did exercise the office. Chap. 5:1-10.
- (2) Exhortation to seek more knowledge and warning against apostacy. Chap. 5:11—Chap. 6:20.
- (3) Superiority of Christ's Melchizedekian order over the Levitical: as to descent, duration, solemnity, number, and need. The all-sufficiency of Christ's priesthood. Chap. 6:21—Chap. 7:28.

III. THE HEAVENLY MINISTRY OF CHRIST'S PRIESTHOOD. Chap. 8:1—Chap. 10:18.

- (1) Mediator of the new covenant from heaven. Chap. 8:1-13.
- (2) Christ fulfils the types. His redemptive blood. Access for us. Chap. 8:1—Chap. 10:18.

IV. PRACTICAL SECTION. Chap. 10:19—Chap. 12:29.

- (1) Exhortation to renew faith in Christ and warning against apostacy. Chap. 10:19-39.
- (2) Examples of the heroes of faith and of Christ. Chap. 11:1—Chap. 12:3.
- (3) Endure trials and consider them to be chastenings unto sanctification. Chap. 12:4-39.

V. SPECIFIC EXHORTATIONS. Chap. 13:1-21.

Touching hospitality, prisoners, marriage, contentment, following former ministers, strange doctrines.

VI. CONCLUSION. Chap. 13:22-25.

Personal remarks, salutation, and benediction.

Memorize Chaps. 2:1-4, 17-18; 4:14-16; 11:1; 12:1-3; 13:8.

Right content

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March 3, 1910.

JAMES. CHRISTIAN ETHICS

JAMES, the author of this Epistle, was undoubtedly the James who was a brother of the Lord, the head of the church at Jerusalem in the apostolic age. At first unbelieving, he was led to faith in Christ probably by an appearance of the risen Lord. From the first organization of the church at Jerusalem he appears as its head, so that Paul, after his conversion, reported to him and Peter at Jerusalem. He was not an Apostle. He took the leading part in the Council at Jerusalem, and was highly respected by the whole Church.

The Epistle is addressed to "the twelve tribes which are in the dispersion", Jewish Christians that lived outside of Palestine. It deals with conditions that were generally prevailing at that time, a time of persecution and temptation and conditions resulting from them. The persecuted were impatient and doubting and envious of the rich. Their faith was barren. Hence James writes to comfort, warn, and exhort them. The Epistle is ethical rather than doctrinal. Practical Christian Ethics: works are necessary to show faith.

CONTENTS:

I. INTRODUCTION. Chap. 1: 1.

Address.

II. CONSOLATION IN TEMPTATION. Chap. 1: 2-21.

Its meaning and source.

III. WARNINGS. Chap. 1: 22—Chap. 3: 18.

- (1) Against word-service, respect of persons, and faith without works. Chap. 1: 22—Chap. 2: 26.

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- (2) Against rash teaching and reproofing, based on the difficulty to control the tongue. Chap. 3: 1-12.
- (3) Against lack of discrimination between true and false wisdom. Chap. 3: 13-18.

IV. REPROOFS. Chap. 4: 1—Chap. 5: 6.

- (1) Contentiousness resulting from selfishness and lust. Chap. 4: 1-12.
- (2) Self-gratification and oppression of the laborer. Chap. 4: 13—Chap. 5: 6.

V. EXHORTATIONS. Chap. 5: 7-20.

Patience and suffering; prayer for every need; joy in the rescue of the erring.

Memorize Chaps. 1: 5-8, 27; 2: 26.

3-18
I PETER. HOPE

PETER, an Apostle of Jesus Christ, was the son of a certain John, or Jona, and a brother of Andrew. They were fishermen on the Sea of Galilee, in partnership with Zebedee and his sons. He was a native of Bethsaida, was married, and dwelt with his family at Capernaum.

First he was a disciple of John the Baptist, and later led to Jesus by Andrew. Jesus at once gave Simon the surname Cephas, or Peter, Rock. He received three separate calls: first, to become a disciple; then to constant companionship; and thirdly, to be an Apostle. A man of earnestness, courage, and impetuosity. He became the leader and spokesman of the disciples. He was the first one to confess that Jesus is the Christ of God. His denials caused him much suffering.

His life falls in three periods: training in personal fellowship with Jesus; leadership in the church (see Acts), and his missionary work among the Jews. He left James in charge at Jerusalem. Finally he glorified God by a martyr's death.

The Epistle is addressed to "the elect who are sojourners of the dispersion in Pontus, Galatia, Capadoccia, Asia, and Bithynia". From the contents of the Epistle it is evident, as also from the known character of the churches of Asia Minor, that the whole body of Christians in that region is meant, churches founded and built by Paul. These churches were suffering hardships and persecutions for Christ's sake, largely from their neighbors in life. Hence he writes this

HELPS FOR BIBLE STUDY

Epistle of hope. Suffer, but for well-doing, for Christ's sake, patiently and in hope of coming glory.

CONTENTS:

I. INTRODUCTION. Chap. 1:1-2.

Address and greeting.

II. PETER PRAISES GOD for the Great Blessings of Salvation. Chap. 1:3-12.

III. MAIN CONTENTS. Chap. 1:13—Chap. 5:9.

(1) **Exhortations:** grounded in hope, lead a Christian life. Chap. 1:13-16.

Fear God, love the brethren, and grow. Chap. 1:17—Chap. 2:10.

(2) **Sanctification of social relations:** authorities, servants, husband and wife. Follow Christ. Chap. 2:11—Chap. 4:6.

(3) **Instructions for present needs.** Prayer, love, persecutions, etc. Chap. 4:7—Chap. 5:9.

IV. CONCLUSION. Chap. 5:10-14.

Salutation and benediction.

Memorize Chap. 1:3-5.

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II PETER. KNOWLEDGE ✓

SECOND PETER was intended for the same readers as the first. External dangers, such as persecution, are not mentioned. The danger is from within, false knowledge. Heretical teachings on the Lordship of Christ and His Second Coming and the effect of these heresies on practical living in licentiousness are dealt with. Growth in true Christian knowledge, the basis and practise of all Christian virtues, is urged.

CONTENTS:

I. INTRODUCTION. Chap. 1:1-2.

Address and Greetings.

II. CHRISTIAN KNOWLEDGE. Chap. 1:3-21.

(1) Exhortation to grow in grace and knowledge. Chap. 1:3-11.

(2) Grounds on which this knowledge rests. Chap. 1:12-21.

III. FALSE TEACHERS. Chap. 2:1-22.

(1) Their coming, influence, and doom. Historical examples. Chap. 2:1-9.

(2) Their character: sensual. Chap. 2:10-22.

IV. TEACHING ON THE ADVENT OF CHRIST.

Chap. 3:1-13.

(1) Scoffers to come to deny the coming of Christ. Chap. 3:1-4.

(2) Refutation of their arguments. The certainty and suddenness of His coming. Exhortation to holy living. Chap. 3:5-13.

V. CONCLUSION. Chap. 3:14-18.

(1) Commendation of and agreement with Paul. Chap. 3:14-16.

(2) Exhortation to grow in the grace and knowledge of Christ. Chap. 3:17-18.

Memorize Chap. 3:17-18.

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I JOHN. FELLOWSHIP WITH GOD

JOHN THE APOSTLE. See the Gospel of John.

The striking likeness with John's Gospel in respect to readers, phraseology, and construction of sentences is evident. They may have been written and sent at the same time. The Epistles contain the application of the Gospel to Christian life.

CONTENTS:

I. INTRODUCTION. Chap. 1: 1-4.

The purpose of John's ministry: to manifest Christ, to bring man into fellowship with God.

II. FELLOWSHIP WITH GOD. Chap. 1: 5—Chap. 3: 24.

God's character determines the Christian's character and life.

(1) **God is light.** Chap. 1: 5—Chap. 2: 27.

a) *Believers must walk in the light and not sin.* Chap. 1: 5—2: 6.

b) *Believers must love the brethren.* Chap. 2: 7-14.

c) *Not love the world: worldliness, and the anti-Christian spirit.* Chap. 2: 15-27.

(2) **Sonship of God.** Chap. 2: 28—Chap. 3: 24.

a) *The marks of sonship are: righteousness, brotherly love, and hatred of the world.* Chap. 2: 28—3: 17.

b) *Two commands of God: believe in Christ, and love one another.* Chap. 3: 18-24.

III. CONCLUSION. Chaps. 4-5.

(1) **Reminder:** true confession of Christ, cling to apostolic teaching, love. Chap. 4: 1—Chap. 5: 12.

(2) **Object of the epistle stated:** to confirm them in the faith. Chap. 5: 13-21.

Memorize Chaps. 2: 15-17; 3: 1-2; 4: 2-3.

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Precious
II JOHN. TRUTH

JOHN THE APOSTLE. See the Gospel of John.

The Second Epistle of John is addressed to "the elect lady and her children". There is no certainty about the addressee, whether she was a well-known woman or a church, or the church was intended.

CONTENTS:

I. INTRODUCTION. Vs. 1-3.

Address and salutation.

II. COUNSEL AND WARNINGS. Vs. 4-11.

(1) **Counsel:** obey His commandment of love. Vs. 4-6.

(2) **Warning** against those that deny the incarnation and against false charity. Vs. 7-11.

III. CONCLUSION. Vs. 12-13.

He expects to visit personally. Greeting.

Memorize Vs. 6.

Phrasphrase

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III JOHN. HOSPITALITY ✓

JOHN THE APOSTLE. See the Gospel of John.

The Third Epistle of John is addressed to a certain Gaius, a willing disciple, given to hospitality. John desires to express his appreciation of the hospitality enjoyed by itinerant brethren, and to condemn the attitude of others. *> passing from place to place*

CONTENTS:

I. INTRODUCTION. Vs. 1-4.

Address, salutation, and prayer.

II. HOSPITALITY, A MANIFESTATION OF LOVE.

Vs. 5-12.

(1) **Gaius commended for it.** Love in practice. Vs. 5-8.

(2) **Diotrephes condemned for lack of it.** Vs. 9-11.

(3) **Demetrius commended.** Vs. 12.

III. CONCLUSION. Vs. 13-14.

Announcement of his visit, greetings, and benediction.

Memorize Vs. 11.

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JUDE. APOSTASY

JUDE was a brother of the well-known James, head of the church of Jerusalem, a brother of the Lord. Jude was not an Apostle. No more is known of him. Like the other brothers of Jesus, Jude at first did not believe on Him, but after His resurrection became a follower.

To what particular body of Christians the Epistle is addressed also is unknown. They were exposed to the outbreak of licentiousness, fornication, mockery, ungodliness, pride, and greed, among some false brethren that had crept in: the abuse of Christian liberty. He urges to contend for the faith once delivered and against apostasy.

CONTENTS:

I. INTRODUCTION. Vs. 1-2.

Address and benediction.

II. THEIR DANGER THE REASON FOR HIS WRITING. Vs. 3-7.

- (1) Call for contending for the faith. Vs. 3.
- (2) Ungodly men had crept in, vile, and denying Christ. Vs. 4.
- (3) Doom of such men. Warnings of history. Vs. 5-7.

III. DUTY TO RECOGNIZE THESE MEN. Vs. 8-23.

- (1) Described: walking after lusts, for the sake of advantage. Vs. 8-16.
- (2) Remember—pray—keep—look. Vs. 17-23.

IV. CONCLUSION. Vs. 24-25.

Beautiful doxology.

Memorize Vs. 3.

shortly

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and not to interpret

THE REVELATION OF JOHN

REVELATION, or Apocalypse, means unveiling. This book is so called because it is a disclosure of the future. This revelation is from God, through Christ, through the angel, through John, to the Church, concerning things which must shortly come to pass.

The book is addressed "to the seven churches that are in Asia", and since there were more than seven churches in that Roman province, and the number seven is symbolical of completeness, it was really addressed to the whole Church.

The author is John, the Apostle, who wrote the book while he was in exile on the Isle of Patmos, or after his return. The visions he saw while being there. Patmos is located off the southwest coast of Asia Minor. John was banished because of his testimony. This indicates that the book was written during the period of Roman persecutions, and the struggle for existence of the church. The emperor demanded worship as lord and god. Christians refusing to worship him were persecuted. Still greater persecutions were in store for them. For their consolation the Lord directed John to address this book to them. The theme of the book is: "I come quickly", and the consolation the impending judgment on the world and the triumph of the Church.

The language of the book is largely symbolic. Much of it is derived from the Old Testament prophets.

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CONTENTS:

- I. INTRODUCTION. Chap. 1:1-8.
Superscription and benediction.
- II. THE SEVEN VISIONS. Chap. 1:9—Chap. 22:7.
- (1) First Vision. Chap. 1:9—Chap. 3:22. The Glorified Christ.
- a) *The vision of the glorified Christ and the charge to John.* Chap. 1:9-20.
 - b) *Messages to the seven representative churches.* Ephesus, Smyrna, Pergamus, Thyatire, Sardis, Philadelphia, and Laodicea. Chaps. 2:1—3:22.
- (2) Second Vision. Chaps. 4-7. God Directing History.
- a) *Vision of God, directing the universe and adored by creation.* Chap. 4.
 - b) *Vision of the Lamb breaking the seven seals of the book of God's decrees.* Chaps. 5—8.
 - c) *Between the sixth and seventh seals the safety of God's people in the midst of judgment is shown*
- (3) Third Vision. Chap. 8:6—Chap. 11:19. The Seven Trumpets.
- a) *The angel with the golden censer: prayer of the saints.* Chap 8:2-6.
 - b) *Each trumpet is followed by a vision of destruction upon the sinful world.* Chaps. 8:7—11:19.
 - c) *Between the sixth and seventh trumpets the safety of the church is described.* Chap. 10:1—11:14.
- (4) Fourth Vision. Chap. 12:1—Chap. 14:20. Vision of Conflict.
- a) *Warfare of Satan against the Church and Christ.* Chap. 12.
 - b) *Vision of the beasts.* Chap. 13.
 - c) *The militant Church and Christ's victory.* Chapter 14.

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- (5) **Fifth Vision.** Chaps. 15-16. The Seven Bowls.
 - a) *Triumph of the saints.* Chap. 15.
 - b) *The Bowls:* God's judgment on the world. Chap. 16.
- (6) **Sixth Vision.** Chaps. 17-20. The Fall of Babylon.
 - a) *Vision of the harlot, Babylon.* Chap. 17.
 - b) *Christ's victory over all enemies.* Last judgment. Chaps. 18—20.
 - c) *The thousand years.* Chap. 20: 1-10.
- (7) **Seventh Vision.** Chap. 21: 1—Chap. 22: 7. The New Jerusalem.
 - a) *The bride of Christ, the new Jerusalem.* Chapter 21: 1-8.
 - b) *Description of her glory.* Chaps. 21: 9—22: 7.

III. CONCLUSION. Chap. 22: 7-21.

Final testimony and benediction.

INTERPRETATION: Four methods of interpretation have been followed in respect to the book of Revelation:

I. The Preterist Method. Holding that the book records contemporary history, and as such is past, *preter*. On this theory the prophetic element is largely denied.

II. The Futurist Method. All or most of the events described in Revelation refer to the period immediately before the return of Christ. This method fails to give the historical element its proper place.

III. The Continuist Method. The fulfillment of the prophecy of the book goes on continuously in the history of the Christian Church, from the beginning of Christianity to the return of Christ. Some prophecies

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have been fulfilled, others are still to be fulfilled. This method does not do justice to the contemporaneous character of the seven series of visions.

IV. The Spiritual or Symbolical Method. All visions are considered to refer to pictures of good and bad, to find their place in the history of the Church, and do not refer to definite events or persons. They are intended to comfort the Church unto the end.

It is evident that all these methods are one-sided, and yet there must be an element of truth in each to have appealed to the Church. There must have been contact with the present of the author (P), and yet the visions and prophecies go far beyond it. The final issue of church history will be a tremendous struggle just before the Coming of Christ (F). They do picture the experiences of the Church of Christ through the ages, but instead of occurring successively, they appear in every age contemporaneously (C). As such, they all pictorially comfort the Church with the promise of final victory, and strengthen her in all her struggles during its militant stage (S).

